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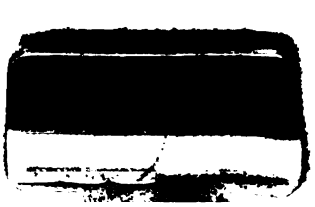

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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PATIENCE VERSUS IMPATIENCE.

Outline of a sermon delivered by Alfred Farlow, pastor of "The Mission Church of Christ, Scientist," Kansas City, Mo.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James i. 4.

IMPATIENCE would run over the ground, half do the work, and necessitate its being done over again. But patience cheerfully finishes as it proceeds, thus doing a perfect work. Impatience would elbow its way, and enter without paying its fee, thus incurring the embarrassment of having to walk out again. While patience earns its fee, pays it, and enters to be permanent.

Impatience ascends in a balloon, and does not even think to prepare itself with a parachute, and must necessarily come down with a bump, as soon as its gas is exhausted. While patience, buoyant with hope, steadily climbs the hill of progress, and needs never retrace a step.

Impatience spends its time trying to practise a lesson, or solve a problem in advance. While patience, faithfully, and good-humoredly practises to-day's lesson, and waits for that of to-morrow.

The Master of patience said, "Sufficient unto the day is the evil thereof." To-day's work is all we are capable of managing to-day.

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"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

It was a violation of this law, that caused the two Marys to ask before reaching the sepulchre, "Who shall roll us away the stone?" But when they reached the sepulchre, behold the stone was already rolled away.

The ridiculous work of impatience is illustrated in the following picture: A man is seen walking along, and although the way is level and smooth, yet he steps as if reaching for something above the ground. You inquire as to his purpose in doing this, and he replies, "I am trying to climb the hill you see in the distance."

Patience might be defined as contentment, or long suffering in the midst of toil, or adversity. Jesus said, "In your patience possess ye your souls (sense of Truth.)

The demonstration of Christian Science is to have our thought so filled with love as to dispel all else. The impatient are ever asking for greater benefits, while they fail to acknowledge benefits already received. This doubting and ungrateful condition of thought, shuts out the light of Truth, and their troubles are not healed. "But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven."

The impatient stumble over Truth's spiritual lesson, crying, "This is an hard saying, who can hear it?" The one who is learning the lesson of patience declares, "Thou art that Christ" and waits for a clearer understanding of the seemingly hard lesson.

Impatience is a pessimist, and always looks toward the dark side, hence has no sense of Light, Truth. Patience is an optimist, supported by Hope which is ever anchored in the light of Truth.

As the plant grows most rapidly in the sunlight, so we advance most rapidly in the light of understanding, as taught in Christian Science. Jesus' statement, "In your patience possess ye your souls," is equivalent to the statement, "Be patient and composed."

If we are not patient and composed, our thoughts, hence

our words, and deeds are hasty and without proper discretion and judgment, and are liable to do violence to our neighbors as well as ourselves.

John said to the soldier, "Do violence to no man, neither accuse any falsely; and be content with your wages." This lesson applies to all. If we are not content with our wages; but grow impatient, and dissatisfied, we are sure to do violence to those about us. If we patiently abide in Love, the very aroma of our thought is a healing influence to all who come into our presence.

The chronic grumbler, always complaining, is a poor healer for himself, and is unhealthy company for others. This condition of thought finds vent in such statements as the following.

"I do not see why I am not healed. I think it is due time for me to be rid of these troubles. Why do I have to suffer more than others? I cannot understand Christian Science. If I had as little to contend with as you have, I would get along all right?"

Such an one lives in the gloom himself and casts a gloom on all who come into his presence.

Jesus named this condition of thought, and its reward, when he said, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

When the coming of the Light seems slow ("My lord delayeth his coming") we should patiently wait.

The habit of complaining of our dull comprehension, and tardy deliverance, and recounting our troubles to others, is not sobriety, but a species of the drunkenness of mortal belief, in which we "beat our fellow servants." The result is we are "cut asunder" and our chances of progress are narrowed down to nothingness. In such practice there is no profit. Our teeth grind in vain; for there is no food between

them. That our work may be well done, it must be rightly done.

If content with our wages, we do our work well, and thus merit and gain a position that pays better wages. He who half does his work, because of small wages, will not soon be promoted. It never pays to be slack in little things, neither to wait for big fish; it is better to take "The fish that first cometh up." If we reject the little ones, when there are no big ones for us, we must go without fish. There are plenty of big fish farther on in the larger waters, but we need the little fish to strengthen us in our journey thither.

If we recognize the first benefit received, this strengthens and encourages us, and affords a mental attitude, which is ready to receive greater benefits.

To "wait upon the Lord," does not mean that we fold our arms, and do nothing, but that we do our work faithfully, and leave the increase with God. "Let us run with patience the race that is set before us."

Let us be active and zealous, but let it be in patience. During persecution, adversity, and unpleasant surroundings, we need more patience than under ordinary circumstances.

"For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Be patient in tribulation; for only in patience can you possess sufficient understanding to rise above tribulation.

Jesus said, in his interpretation of the parable of the sower, "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

We learn from this text, that if we are honest, and our motive is pure, patience only is needed to insure fruitage. Honesty and goodness are the soil, and patience is the sunshine and rain.

If we are patiently abiding in the understanding of the omnipresence and omnipotence of Love, our awakening from the seeming dream of matter, will be as natural, and harmonious as the growth of the plant in the warm sunshine and the gentle rain.

CHRISTIAN SCIENCE LECTURES.

THE FOLLOWING IS FROM THE DAILY BULLETIN, OF BLOOMINGTON, ILL'S.

ON Christian Science day, which was one of the largest of the Bloomington Chautauqua, the speaker was E. A. Kimball, of Chicago. A good deal of interest was aroused and in response to a general demand for some intelligible information concerning a religion known to the masses by name only, the *Bulletin* this week will publish a series of answers to questions made by investigators at the meeting. Mr. Kimball said:

A number of questions in reference to this subject have been handed in for me to answer. I would like to say that I shall not stand here under the pretence of being an oracle to answer questions. The best that I can do will be to reply to the different questions that are brought out here in the light of my understanding of Christian Science, aided somewhat by what little familiarity I may have with the other side of the subject.

The first question in this list is: "What are the fundamental points of difference between Christian Scientists and other Christians?" These questions concerning Christian Science are of frequent occurrence, and whenever they are made in good faith every Scientist is only too willing to do what he can to elucidate this subject.

"What are the fundamental points of difference between Christian Scientists and other Christians?" If these other Christians were a unit in their common understanding of God; if they had a specific and universal understanding of Jesus Christ — His words and works; if they agreed precisely and exactly concerning the destiny of man; concerning the question of the future; in relation to heaven and hell; in relation to punishment and all the vital and special things that go to make up religious thought and belief; if there

was a unit here with which to compare the unit of Christian Science, it would be a simple thing to answer this question. But to use the exact phraseology here — the beliefs of other Christians are as numerous as the sands upon the seashore. I venture to make the statement, which any one can verify in part, that, if you were to go to one million people and ask them to give you a full and definite statement of their beliefs concerning all of the fundamentals of religion, you would not get two precisely alike. In the first place you will very seldom find a man who knows what he believes concerning these questions. Some years ago a minister was tried for heresy in the city of Chicago. It was claimed that he had incorporated in his preaching the doctrines of Unitarianism. In his defence several of his parishioners and elders were cited as witnesses, and every one of them testified that they considered his preaching — all the substance of his sermons, entirely orthodox or evangelical. To test their qualifications as witnesses the prosecutor read to each one certain extracts from their pastor's sermons and from sermons written by a noted Unitarian divine, promulgating the doctrines of Unitarianism. Supposing them all to be sermons of the accused, all of the witnesses said they approved of the substance as being evangelical.

Only a short time ago I was talking with a man who belonged to the Congregational church. He was anxious to know about Christian Science treatment. In the course of the conversation he told me he did not believe in the resurrection of Jesus. He went to work to prove to me why it was utterly impossible for Jesus to rise from the dead after being dead three days. Now I ask you what kind of congregationalism it was that eliminated from his belief the doctrine of the resurrection of Jesus? What becomes of Christianity with the resurrection left out of it? That man supposed he was a Christian, and a true disciple, but still he denied the resurrection of Jesus.

Again, you cannot always tell what a man believes by what he says. It is not enough to say, I am this or that. Suppose a man says to you, "I believe that God is infinite." And you,

perhaps reaching out beyond the limitation of the testimony of the senses, allowing your thoughts to rest on those things that are not within the reach of the eyes, nose, and mouth, lay hold somewhat upon the meaning of this word "infinite." You know that that which is infinite must be self-existent, it must contain all the elements of continuity, it must be unlimited, there can be nothing unlike itself or that is not included in itself. And as you begin to take on the wonderful signification of the word you turn to him and say, "So do I." And all the time you are thinking of Infinite intelligence, of the all-inclusive God, the Infinite Wisdom. Then he says, "I believe in the Omnipotence of God," and as you realize that there is no power without intelligence, and that which is omni-intelligence or omni-science must also include all power; when you realize that infinite cannot be anything less than infinite, that it is the omnipotence of the Omnipotent that you are talking about, you again say to him, "So do I." Then he says to you, "I believe in the power of evil. I believe that there is an entity called Satan, possessing all the characteristics of immortality, possessing power akin to the divine power, and the ability to hold mankind in eternal punishment, power to drag man down from the image and likeness of God to perdition." And when you see that this man who is trying to believe in the omnipotence of God, lays a great deal more stress on the power of evil; when you find that he believes in an entity and intelligence opposed to the Infinite, then you see and know that that man does not believe in the first two propositions at all. It makes no difference how a man tries to persuade himself that he believes in an infinite, omnipotent God, if at the same time he is trying to believe in a devil or power opposed to the Infinite; all the sophistry he can bring to bear upon the subject cannot outweigh the utter falsity and futility of the effort and of that conclusion. It would perhaps be indelicate for me to stand up here and say what other people's beliefs are concerning God and man, and their relation to each other concerning the question of the Messiahship, of future punishment, man's duty and so on. It is not for me to say

what you and others believe; nor is it worth while for me to discuss the beliefs of the different denominations, but we will take up what I suppose to be the intent of this inquiry, and put it a little differently from the way in which it is here.

"In what respect is Christian Science, viewed as a religious belief, different from all other Christian beliefs?" or rather, "In what respects are the fundamentals of Christian Science different from all other beliefs?" I can perhaps with profit speak of two special differences. One is this: Christian Scientists do believe that God is infinite; that God is Infinite Good, Infinite Truth, Infinite Life, Infinite Love, Infinite Wisdom, Infinite Intelligence, and that "there is none beside Him." That being the case we have to account for evil in some other way than by calling it a power opposed to God, or evidence of the manifestation of intelligence and wisdom. Christian Scientists believe emphatically and thoroughly that if God is good at all, He must be infinitely good; if God is truth at all, He must be Infinite Truth, and all truth must be good; if God is intelligence at all, He must be Infinite Intelligence, and therefore all intelligence must be good; and that which calls itself evil intelligence, and evil power, is not of God, is not included in the Infinite, is not permitted by the Infinite, is not made use of by the Infinite, but is entirely apart and separate from it. It is utterly impossible to conceive of God as Infinite Good and then incorporate within that an entity called Satan or spirit of evil.

How can Christian Scientists account for evil? We find it to be this: That the only Satan there is, is the false concept, and what has been termed the carnal mind. Just as soon as men absolutely stop sinning there will be no witness of sin, there will be no witness of a devil; there will be no sin known, and in order to get rid of sin, the only way to do it is to stop sinning. Mortal man has contemplated this thing we call evil so long and sin itself has seemed to exercise such a bondage over him, that he has been obliged to account for it in some way; he has looked upon it as something supernatural; something he could not escape from;

and that horrible sense of the power of evil has hung upon him and mildewed him; those chains have deprived him of the dominion he has over the claim of evil power. What is there more paralyzing to a man's endeavors than to suppose that there is opposed to him a mysterious power — a supernatural agency that he is not able to cope with; which in spite of his every effort may drag him down to infinite punishment for the finite sin he has committed, and that he cannot resist it.

The question arises: What is the Christian Scientist trying to do to resist Satan? He is trying to cast evil out from his own thought, from his own life, from his own experience; the only way he knows to resist evil is to do that, and he does it rationally with the understanding that when he has accomplished that, he has overcome the devil in himself. What has been the scene of his strife? Is it not that of his own experience, of his own thoughts, of his own tendency? When he sees that he has overcome Satan, if we ask what has been the theatre of action, and he answers truly he will say that it has been his own consciousness.

I shall ignore all of the contradictions of religious beliefs and presume that as Christians we all agree as to the saving mission of Jesus; the divinity of Christ; the efficacy of the atonement and the necessity of following Him as the way of salvation. Let us say that we all agree concerning the desirability of manifesting good and resisting evil; that the Ten Commandments and the Sermon on the Mount were intended for *us*, and that we believe in the teachings of Jesus and that he said: "Go ye into all the world, preach the gospel, heal the sick," etc.

Having agreed up to this point, the Christian Scientist diverges from the generally accepted conceptions of Christians. So far as I know there is no other phase of Christianity that accepts and believes that part of Jesus' Christianity — the healing of the sick — as the natural and indispensable phenomenon of religion. I know of no other Christians who believe that the command to heal the sick was intended for them or that they can comply. Christian Scientists, on the

other hand, understand that this command was intended for all Christians; that they can and must obey this mandatory instruction in order to manifest the christianity of Jesus who said, "I am the way and Follow thou me."

This is perhaps the most conspicuous difference between Christian Scientists and other Christians.

IT sometimes transpires that articles coming in to us are Scientific in thought and language, but are not for various reasons, deemed appropriate to the hour. Others are partly Scientific and partly doubtful and perhaps would be misleading in their language, while the thought is Scientific. Others again, are partly Scientific and partly not, both in language and thought. These sometimes come from the younger students whose intention is good, and their contributions are made with sole reference to the good of our Cause.

Now we would often be glad to publish such articles if we felt at liberty to revise and correct them; but without the author's permission, we do not feel that it would be entirely honest and just to do so. We are glad to say that many of our contributors grant this permission in their letters of transmittal. May we ask that this may, in the future, be an understood rule?

It seems to us that it would be better whenever any considerable change is made, not to publish the name of the author in full, and thus while the good thought would go out and the purpose of the writer be accomplished, nothing would be unduly accredited to the writer in a public way.

The field and readers of the *Journal* also, would thus get the benefit of much good thought that now we feel obliged to pigeon-hole or return.

WHEN no low thoughts of self intrude,
Angels adjust our rights;
And love that seeks its selfish good
Dies in its own delights.
How much we take, how little give,—
Yet every life is meant
To help all lives; each man should live
For all men's betterment. —*Alice Cary.*

THE UNIVERSAL CHURCH.

GEORGE W. DELANO.

HUMAN thought is not at ease. The spirit of unrest is everywhere apparent, both in the world and in the church.

In the world, chaos and confusion reign supreme. There are "wars and commotions; . . . earthquakes, and famines; and pestilences; and fearful sights and great signs." (Luke 21 : 9, 11). In our land this is being fulfilled; for truly tempests, and floods, and great disasters are overtaking and stirring the people in every place. Even Mammon is attacked in its very temple. Its god of gold, and its god of silver is being shattered and broken. But do the people heed the "great signs," and turn to the true God, the God of righteousness and peace, and live in very Love and Truth? No. The tempests pass unheeded by, and great disasters are but a nine days' wonder; and the people are madly, yet vainly, striving to strengthen the foundations of their idols, and to repair their shattered forms, that, like Aaron and his followers of old, they may continue to bow down and worship the golden calf.

In the church the cry goes out for more spirituality; and it is being sought in the attempt to establish a Universal Church by means of a general union of the churches under one head, or government, in Church Unity: that is, many members in one body, and that body — as publicly stated by a prominent divine — to be the Mother Church of England. Can the Universal Church be built upon such a basis? Unity denotes harmony, and to express it, there must be perfect accord between all the members of the body; being one in the divine Principle, or Trinity, of Life, Love and Truth, as also is Christ. Whether they be Jew or Gentile, bond or free, they must all be "made to drink into one Spirit."

The Church is not a creed; for creeds are not God-made. It is not confined within limited bounds, but is as boundless as the Principle out of which it has been demonstrated. Its membership is composed of the individual thoughts that have been "born again" into the newness of Life, which is the understanding of and obedience to God, and becomes universal only when all shall take up the cross and follow the Master. No material structure can confine it, nor can any man-made platform enunciate its divine Principle. It is born of the Spirit.

Reverend Charles E. Briggs, D. D., from out the fiery ordeal through which he has been called to pass, has caught a glimpse of the effects of the Spirit of Truth that is abroad among the churches, and gives out his interpretation of the thought, as follows: —

"All American churches are in the stream of that tendency which is rushing on toward the unity of Christ's Church. The hedges which separate the denominations are traditional theories and practices; but they are no longer realities to thinking and working men and women. The liberals of every denomination of Christians are more in accord with one another than they are with the conservatives in their own denominations. The problem in the near future is this: Can the liberals remain in comfort in their several denominations and so become the bridges of Church Unity; or will they be forced to unite in a comprehensive frame of Church Unity outside the existing denominations; or will they rally around the more liberal communions?"

The wise men of old looked not to the West, but to the East, and saw and followed the Star of Bethlehem that led them to the manger wherein lay the infant Jesus, through whom would be manifested the divinity of the Christ. The wise ones of to-day recognize the fact that this Star has again appeared not alone in the East, but its radiance has passed beyond the confines of the Orient, and now touches with golden hue, the wide horizon of the Occident as well, though visible only to the eyes that have spiritual discernment; for the things of Spirit must be discerned by spiritual perception. The Comforter who was to come, is now here, all aglow with that spiritual Light which was from the beginning, when God said, "Let there be Light; and there

was Light." And by and through this grand Illuminator, wonderful works of God are being made manifest in our very midst, by Christian Scientists. And was not this foretold? We read in 1st Peter 2: 9, 10: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in times past were not a people, but *are* now the people of God."

Others of the leaders of the religious thought of the hour have recognized this general unrest in the church, and in the world at large, and have caught the ominous sound of the oncoming storm that will cause the earth to shake and to tremble; and have sent forth the expression of their thought through the various channels of information.

Pére Hyacinthe, the celebrated Catholic priest, in a recent article, says,

"For myself, the more I consider it, the more I am persuaded that Catholic Christianity is approaching a transformation. It seems as if the Lord were saying a second time, as once to the prophet, 'Behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.' . . . Nor is the Biblical revelation the only revelation, though it be the highest. There is something of God in all the great religions which have presided over the providential development of humanity. It is not true that all religions are equally good; but neither is it true that all religions except one are no good at all. The Christianity of the future, more just than that of the past, will assign to each its place in that work of 'evangelical preparation' which the elder doctors of the Church discerned in heathenism itself, and which is not yet completed. Through all these divisions, all these conflicts, it will yet work out that luminous synthesis of truth.

"Science, again, must not be ignored. It also is a revelation, at once human and divine, and no less certain than the other. Some day will be realized the daring forecast of Joseph de Maistre: 'Religion and science, in virtue of their natural affinity, will meet in the brain of some one man of genius — perhaps of more than one — and the world will get what it needs and cries for; not a new religion, but the revelation of revelation.'"

The Universal Church will not thus be manifested, so long as the gaze is not to the spiritual, but to the so-called material elements, for the spirit of Truth. "Religion and

science will meet in the *brain* of some one *man* of genius," says Joseph de Maistre. Divine Mind spake, and said, "Let us make *man* in our image, after our likeness. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1: 26, 27). Has not this fe-*male*,— this "one man of genius" already come to this age? and with the prophetic "little book" in hand, revealed to us "not a new religion, but the revelation of revelation?"

Christian Science does not attempt the impossible task of making God man-like; but, on the contrary, its endeavor is to make man God-like,— not in spiritualizing the body, but in the spiritualization of thought. In place of trying to make the teachings of Christ Jesus conform to the material thoughts of men, it proves by self-evident facts that the teachings of Jesus are as applicable to his followers of to-day, as when first he uttered and demonstrated them to his disciples of old; that men can now conform to them if they will. And, finally, that "Science and Health With Key to the Scriptures" is indeed the rule and guide of our Christian life, and unlocks the Scriptures that all who will may read, and unmistakably points out the way that leads into the "All-Truth," revealing its glorious splendors.

Now are we being gathered into the one Church as surely as when Jesus on his first appearing gathered about him the twelve disciples, and the great first Metaphysician taught and exemplified to them the Science of Christianity. His only creed then was, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24). This platform was for all men and for all time. In earnest commendation of Simon Peter's momentary glimpse and recognition of the Father being manifested in the Son, Jesus said to him, "And I say also unto thee, That thou art Peter, and upon this Rock I will build my church." (Matt. 16: 18). And so is the church being builded on this Rock,— the Substance of Mind,— and the various manifestations emanating therefrom, healing the sick and preaching the gospel to the poor in his name.

Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14: 12). He also said unto his disciples, "Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15). This meant, and now means, something more than talking to every creature. It meant doing the works that Jesus did: for we read that the disciples "went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." (Mark 16: 20). What a glorious thought! "The Lord working with them" — with *us*, as we individually take up our cross and follow after him! Working hand-in-hand with God, the Principle being demonstrated through its ideas; for "now are we the sons of God."

James, recognizing the nothingness of words, and the allness of works, said, "Shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2: 18).

The Church of Christ, Scientist, in thus "doing the works," will be in full accord and harmony with the Way-shower, and affirmatively answer the question, "Nevertheless when the Son of Man cometh shall he find faith on the earth?" (Luke 18: 8.)

Jesus, admonishing those whose religion was but a profession, said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43). The "nation bringing forth the fruits," is the Church of Christ, Scientist, and in stately majesty it is being builded on the "Rock," "Christ Jesus himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple," (Eph. 2: 20, 21); which was, is, and ever shall be, the Universal Church.

GET but the Truth once uttered, and 'tis like
A star new-born that drops into its place
And which, once circling in its placid round
Not all the tumult of the earth can shake.

— *James Russell Lowell.*

TO THE MOTHER CHURCH OF CHRIST.

[Dedicatory.]

ALL hail the wondrous gift of Love,
The Home of Peace, which, like the dove,
Descends upon the gathered throng,
And gratitude is voiced in song.

Here Truth will touch the waiting thought,
And care and sorrow come to naught,
For God is all and Love is here,
And this is Heaven's own atmosphere.

This House of God doth manifest
Christ's Mother-love, and earth is blest;
Here Love impartial doth bestow
Her favors on the high and low.

The broken-hearted here find peace,
The sin-sick one a sure release;
Come ye who thirst, the Fount is here
That heals all wounds, allays all fear.

The Law of Love and not of Creeds
Here satisfies the human needs,
And as of old from out these doors,
O'er all the earth true healing pours.

This House of Love our God hath wrought
And unto earth his treasure brought,
Of health and peace and endless joy,
Which sin nor death can e'er destroy.

Sin hath no power within these walls;
Come, weary friend, 'tis Christ that calls;
Forget the weary days of pain
And Love will make thee whole again.

— *William Bradford Dickson.*

THE foundation for the First Christian Scientist church has just been started in Boston. It is known as the "Mother Church," having been founded by the discoverer of Christian Science, Rev. Mary Baker Eddy, author of "Science and Health," the text book of all true Scientists.

It is to be a magnificent structure, every dollar of which was donated through the sacrifices, loyalty and love of many thousands of Scientists.

Since the discovery of Christian Science one million hopeless cases have recovered under Christian Science treatment.— W. B. D.

— *Kansas City Times.*

THE RESURRECTION MESSAGE.

C. LULU BLACKMAN.

THE birth, — the first coming of the Christ to a long waiting world, — and the resurrection of the Christ, the reappearing to the stricken and sorrowing disciples, are to me the two most beautiful and love-inspiring themes in all the gospel of glad tidings.

For many centuries the Christ's coming had been prophesied; but the Jewish people, bowing in adoration to that which symboled the coming One, lost sight of that which was symboled. Thus, the birth of Jesus was, in itself, a resurrection; a raising up from the ritualistic worship of a God that was expected to descend and rule as an earthly king, to the higher thought of man uplifted to God, through Truth, which was the resurrection and the life to all who recognized its appearing. But the many knew him not, and to only the few, did the advent in the flesh typify the new birth that must take place in every heart, or reveal the resurrection power of that Life, born of the Spirit and not of the flesh.

Paul, was preëminently, a teacher and a preacher of the resurrection, and we cannot do better than to study this subject as he presents it. He never stands in a dim, half-light; neither does he sink into the darkened background of ignorance and misapprehension that surrounds him. This is never more true of him, than when the great light of the resurrection dawns upon him, radiates and glows in his heart, until the rays fall upon both the Jews and the Gentiles, as he seeks to reveal to them the true nature of Jesus the Christ, and the living significance of that marvellous Word of God, which had been made flesh and dwelt among them.

He stands in the Jewish synagogue; he speaks to the Jewish people; he is versed in all the teachings of his nation; according to his own word, he had been more zealous than they, for "the traditions of the elders." Of Jewish birth he could boast, even as they; yet, he stands among them, not as a Jew, but a Christian; not as a supporter of their teachings, but as a destroyer. With swift directness, "For the word of God is quick, and

powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," he recalls to them, the long years of their nation's sufferings in the Egyptian bondage that could never be effaced from their history; the forty years of wandering in the wilderness, a wandering fraught with such bitter experience that, at times, even the land of Egypt seemed preferable to them; God's final deliverance, and their safe entrance into the Promised Land; the choosing of a king that, in the hardness of their heart, they would have to rule over them; the deliverance from this ruler — hardness of heart, — and of God's raising up David and their joyful anticipation of the promised Saviour who was to come from the throne of David, for its ruler was "a man after God's own heart."

So far it is all an old story, but unfalteringly the words go on; "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." Paul knew that they had denied this Jesus, born in Bethlehem, the City of David. As one of them, he, himself, had done this.

He speaks of himself, as one "born out of due season" and not worthy to be called one of the least of the apostles, because of his former persecutions of the very truth he now preaches, and he knows that every waiting heart has its promised Christ; that even now this Word of God, can be made substance to them.

He tells them plainly of their blindness. Every Sabbath day they have read the prophecies; in their own life they have fulfilled them, even to the putting to death, without a cause. "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in the sepulchre."

Perhaps the listening people thought Paul had finished. Did not these words of condemnation justify them?

The Kingdom of their Messiah was to be an everlasting Kingdom; of his rule there was to be no end. He was to conquer all and be conquered by none, and, as for this Jesus, had they not, themselves, laid him in the sepulchre? But Paul has not finished speaking; he is narrating simple facts, and all that has gone before, is yet to be crowned with these words of deepest import: "But God raised him from the dead."

What a strange audience listened to the words. There were the Jews, bitter persecutors, false accusers, strong in bigotry,

arrogancy and pride, representatives of a mighty people, who worshipped God with pomp and splendor, and sang praises to His Anointed, while with evil thoughts, born of hatred, in their hearts, they devised his death. They knew him not, for the pure and spiritual life was far from them.

Others there were of their number, weary of the long waiting, the time was at hand, their hearts had grown tender, their longing more spiritual, and they reached out and anchored in this manifestitation of God's love. These Christian teachings touched their tenderest aspirations, sounded the depths of their unsatisfied desires, and, to such as these, this teaching of the Resurrection, became indeed their resurrection.

The strong words of condemnation and rebuke that Paul poured forth, rankled bitterly in the hearts of some of these Jews, and, self-justified, they would not that "through this man should be preached unto them forgiveness of sins." But the Gentiles hid these words in their hearts: "By him all that believe, are justified from all things, from which ye could not be justified by the law of Moses." In this teaching, there was to them, a resurrection from the sepulchre of utter hopelessness, a rolling away of the stone of despised and denied brotherhood, a raising up into the unity of Life in the Love universal.

Surely, it was not often, that those who entered the Jewish synagogue left it with such conflicting emotions, and, perhaps, none of them realized how these teachings would permeate their whole being, ere they came again on the coming Sabbath day. Let us enter with them and see something of the leavening and quickening action of the resurrection message. The thoughts that smouldered in unconscious mind, half hidden from the minds that held them — for mortal mind is ever ignorant of itself and its manifold motives — have been working out their own nature. The seeds bear fruit after their own kind and hasten to bring forth a full harvest.

Thus, the great apostle of the resurrection, came up out of his dead beliefs into the living truths he had presented.

How did it all end? Blessed be God, it never ended, and it never will, for the words that he uttered, were the words of eternal Truth. The record reads that there was a great persecution against Paul and Barnabas, and that they were expelled out of their coasts. But every destroying thought of evil; every weapon that Satan has forged; every thrust that

sin has made, proves that error cannot destroy Truth; that its every effort has rebounded to its own defeat, and that even the wrath of man shall praise God.

Seeking to exterminate the Christ-thought in one place, they but proved its resurrection power, for it sprang up with newness of life, in many places. The enemies said, we have persecuted them from city to city and shall, even to the ends of the earth. They might have said, We have planted the seed of beauty and holiness, of the peace that passeth all understanding, of courage and hope, of divine aspiration and immortal Love, in every city. The seed springs up with the germ of everlasting life; its fruit never faileth, and even the desert shall blossom as the rose. God is with his people; their cause is His cause and His victory is their victory.

Truth *is*, not has been, or shall be, but *is*, and the lesson comes to us to-day as directly as it came to the listeners nineteen centuries ago. Have we not as a nation, have we not as individuals, served out a weary sentence of Egyptian bondage?

What else can so well typify our long dwelling in darkest ignorance, unconscious of our inalienable rights as sons and daughters of God? As we journey through our wilderness of blighted pleasures and physical pains, are we not learning the resurrection message of Truth; its power to raise us up out of the death of trespasses and sins, human sense and mortal belief, into that higher life and its blessed possessions, against which the gates of death and hell shall not prevail?

As the Jews limited the promised Christ to their own nation and set the Gentiles outside the walls of Salvation, so have we said, Christ shall save the sin-sick soul, but for the sin-sick body there is no Saviour. The prevailing thought of to-day has no welcome for a Paul who sweeps this limitation away and declares the infinite Saviour, the universal message, "Who forgiveth all thine iniquities, *who healeth all thy diseases*." But the words are true, and the resurrection power of that Truth, shall lift us out of the grave of finite sense and compel us to admit the infiniteness of God.

Truly, "there are more resurrection days than this world dreams of." The risen Christ must be a resurrection to every one dead in trespasses and sins; buried in material sense,

> "For Christ rose not from the dead, Christ still is in his grave,
> If thou for whom he died, art still of sin the slave."

HARMONY.

S. LEDNUM MYERS.

AND they were all with one accord in one place."

It is said upon good authority that "Bunyan's Pilgrim's Progress" was a century old before its true lesson dawned upon the Christian world of thought.

The wonderful words of Truth, "He that endureth to the end shall be saved," is the delightful theme around which Bunyan wove the music of The Pilgrim's Progress, and its strains of melody and harmony fall upon thousands of spiritual ears in these later times.

The Christian Scientist must start on the true life-journey, just as Bunyan's Pilgrims did, and demonstrate his way to the celestial city of God's kingdom. This is the "beginning" of Scientific thought, and while the journey is being made in "His Name," the dawning of the coming day will grow to effulgent light through the "Spirit of God moving upon the face of the deep."

Bunyan's Scientist stumbled many times as the "lions of temptation" boldly met him in the way; but as the "firmament" appeared which divided the real from the unreal, he gathered divine strength from demonstration over the "lions" and was the stronger thereby, to pursue his journey. So it should be with the earnest Scientist who realizes the great teaching of the temptation of Jesus. It is not that there is no temptation; but the greater question is: What shall we do when the tempter assails us?

After studying in a recent class, the text, "and they were all with one accord in one place," comes to me very forcibly now that the lessons are ended, and we are embarked on the journey of life with more Light than ever before.

The idea of "one accord" during the class hour must be beneficial in keeping out undue argument upon any point vital or otherwise, and tends to hold the thought of Truth strongly in the student's mind.

When Jesus told them, "the kingdom of God is in the midst of you," the discord became apparent at once. Immediately the question came from mortal mind, "Where is it? What is it? What kind of a place shall I hold in the kingdom?"

Every material thought closed in at once upon Him for a material answer. Are we to-day any more advanced than these auditors of Jesus? Has Christian Science lifted the veil from our eyes that we may behold the "kingdom of God in our midst?" Does our materialism dissolve before the coming of the "kingdom of God within us?" Have we, like him in Bunyan's vision, the steadfast faith in the "glory that shall be revealed in us hereafter" to overcome the mortal impress upon us — to shake off "the world the flesh and evil," and rise to Pisgah's height to view the Promised Land of pure and harmonious thought?

Will we not do well to carefully study the meaning and true intent of "one accord." The phrase is replete with spiritual thought.

It is Scientific to say that had discord and contention of mortal mind prevailed, the descent of the Holy Spirit would not have been witnessed in the place, nor at that time; another occasion must have been provided for this marvellous out-pouring.

Truth may stand by our side amid the gathering storm-clouds of error, but unless we part with error's chains, the girdle of Truth will not bind us in safety. The promise is "to him that overcometh," not to him that is overcome, with the claims of mortal mind.

"Knowledge is power" is an axiom in the world of material things about us. We see its benefits in the labor-saving appliances in our workshops, in our daily routine of duties, in the dwellings of every one of us.

It is ours here and now, to receive the knowledge and Divine Wisdom, to enable us to build our spiritual temple in such a harmonious manner, that every part will be so fitted and joined together, that when completed, it will show forth the hand of the Great Architect of the universe to our spiritual perception.

Among those who were "with one accord in one place" only one man had the wisdom to apply the knowledge they had all received. Peter, filled with the Truth, "standing up with the eleven, lifted up his voice" and proclaimed the spiritual meaning of the "tongues like as of fire," and the result was, about three thousand came into the same Truth with Peter.

It must be observed that there is a distinction between knowledge and wisdom. The poet Cowper has shown this difference in appropriate words:

"*Knowledge* and *wisdom*, far from being one,
Have oft-times no connection. *Knowledge* dwells
In heads replete with thoughts of other men;
Wisdom. in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which *wisdom* builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

Truth never requires a witness but the witness is forthcoming at once. The witnesses were not wanting on the day of Pentecost, for there were "dwelling at Jerusalem devout men, out of every nation under heaven," and they heard them speak in different tongues the wonderful works of God. The day of Pentecost has not ended; wherever the "devout" ones in every nation, whether in the sunny climes of Palestine or the frigid regions of Labrador, are gathered together and in "one accord," there are the witnesses to the power of Truth and the wonderful works of God.

LOVE, THE LIBERATOR.

FLORA RICHARDS.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Romans 13: 10.

AMID the jarring scenes of this earth-life, how often we hear people wish for the time when they shall have passed beyond this discordant state of existence. They think by passing through this dream which man calls death, and which Jesus called an enemy, that they shall be freed from all sorrow, sickness, sin and death.

There is in man that which tells him divine Love will liberate from the bondage of the flesh; but we mistake the nature of infinite mercy, justice and wisdom, when we think that God will stretch forth His hand and lift us above the discords of mortal sense without the necessary effort on our part.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16 : 1.

It is our part to gain an understanding of the perfection of the Infinite, and be willing to lay down our errors, as we learn the Truth which reveals them to us. Then we shall find that God's blessings are ours in the ratio that we are fitted to receive them.

We might expect, in some way unknown to ourselves, that God would deliver us from discord, if He were the author of it; indeed it would be useless for frail mortals to attempt to remove what the hand of Providence had placed upon them.

We find earnest thinkers outside of the ranks of Christian Scientists, who are trying to solve this question,— If God is not the author of evil, who or what is? Surely man is not a separate creator or creation from God? This shows that man is reaching out for a higher understanding of Truth than that which is universally accepted as Truth.

The only reasonable explanation of this is, that evil is not an entity; exposed by the light of Truth it falls by its own weight. Even as it is necessary for a man to awaken from a nightmare which is convulsing him with terror, in order to be relieved from its influence, so it is necessary for mortals to awake from the error by which they are being deceived; and this awakening is the realization of the protecting power of the All-Good.

We are told that God sends sickness, misfortune, accidents etc., that He may thereby establish His own perfect laws, that is, that He may bring man to Him under the lashings of adversity. St. Paul says, "For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14: 33.

Let us understand God to be perfect, and then adjust ourselves to His laws, instead of trying to bring the nature of God down to a human level, in our theories, for we cannot alter perfection.

While it is true that man's sufferings do turn him to God, yet He is not their creator, but the sense of sin alone has caused them.

The attributes of love, mercy, meekness, courage, peace and joy, blend, and harmonize with each other. The more man becomes conscious of them, the more harmony he expresses. That cannot be self-destroyed, neither is there a power which can array itself against it.

We are coming into a realization of Life, as the law of Love is fulfilled in our hearts, as we gain the qualities of the Good and live them. Love is the vitalizing element of Christianity; without its impelling power, our words and our deeds are "as sounding brass, or a tinkling cymbal."

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

DOMINION.

JENNIE B. BAIRD.

BEFORE coming into Christian Science, the word dominion had no meaning to us, although we had read and re-read in Genesis, that man was given "dominion over all the earth."

We, of all people, can rejoice that we are being led out of the wilderness. The sickness and discords that befell us, because of our belief in a power apart from God, are disappearing, and through this precious understanding given to us in "Science and Health," we are helping to destroy these illusions for others.

Failing to find our prayers answered in the old thought, we were forced to accept one of two conclusions, viz., that God did not hear them, or hearing them, He refused to answer them, and He seemed afar off, instead of an "everpresent help in trouble."

We can say to the multitudes to-day what the Master said nineteen centuries ago — "Ye worship ye know not what: we know what we worship." (John 4:22.)

We can say with joyfulness we are no longer ignorant of our heavenly Father; we have been awakened from the false sense of life in matter, and can exercise to some extent that dominion given man in the beginning, and prove God's allness.

The world at large thinks it is presumption on our part to claim the healing power that Jesus demonstrated, but that is only because they misunderstand his life-mission. Mortals have believed for so long that all that was necessary for them to do was to believe and be saved, it is not strange that they rebel somewhat when told that every mortal must work out this life problem for himself.

How much more beautiful it is to think of Jesus as a Way-shower,— showing mortals how to demonstrate over all evil,— a man having complete dominion over matter.

Jesus was a transparency for Truth and Love because of his pure consciousness, and because of that purity he always reflected the divine Light, which dispelled the phantoms, sickness, sin, and death.

The magnitude of our work as Christian Scientist's grows upon us,— every day Truth demands more of us.

We find Principle constantly correcting us, when our thoughts begin to wander in the wrong channel.

Those who are demonstrating Christian Science are workers in God's vineyard,— sowing seeds of Life, Truth, and Love, and will reap the fruits of life eternal.

Isaiah said, (26:13) "O Lord our God, other lords besides thee have had dominion over us."

When Truth dawns upon consciousness we are awakened to see what slaves we have been to matter, laws of hygiene, etc.; and we begin to learn that we can break every physical law, if we obey God's laws, and live in accordance with divine Principle. But as we go farther on in our journey, we have greater battles. Truth has uncovered our sins to us; pride, envy, selfishness, and every claim of evil begins to assert itself, and tries to bring us again into bondage.

But if faithful soldiers, we face our enemies, cast them out, knowing they have no place in God, and therefore cannot hold dominion over us.

So we find step by step we are forced out of matter, and find our health, happiness, and peace in God.

WHO IS THE PHYSICIAN.

THE Christian Science and mind cure practitioners have created excitement in medical ranks not exceeded since the regular profession attempted to sit down upon the water curists and homeopaths. The water cure fad adapted itself, so far as it was good to all schools of practice, while homeopathy fought, till it secured an equal foothold legally with the regular school. Now all the schools seem to be combined against the last interloper — the Christian Science or mind cure healer.

The established schools of medicine wish, in some of the states to take away by law from the mind cure people and the C. S's. the right to practice. These fight back, and a periodical called *Living Issues*, has been established to combat the attempts of the doctors to break down the Scientists.

What the outcome will be it is hard to say. One writer puts forth a brilliant way of settling the controversy. It is to let that doctor practice who cures the most patients. It is exceedingly hard to draw the line where the people should be protected from quacks. Perhaps they will be protected most effectually by letting them go ahead and get their own eyes opened so that they can protect themselves.—*Bridgeport, Conn., Union.*

THE FINANCIAL QUESTION.

S. E. M.

THE question of pay for treatment which is a stumbling block to most young Scientists, to me seemed insurmountable. As I could not move it out of my way I had constantly gone around it.

While on duty at the Dispensary, some time since, a family in great trouble came as absent patients. Inability to pay and inability to write for treatment were among the claims.

My first impulse was to refuse the work and let some one better equipped for service take the case. Having however made a new resolve to serve Truth, and to be obedient to divine guidance, I said, "I will do my best." I worked on and on apparently in the dark, and with so little encouragement, that I was ready to give up the case many times; but every time that I thought, "I have done my duty, if they desire Science, let them apply for it," an application for treatment came. This went on for weeks, one claim after another being uncovered, till I was led to send them "Science and Health" with the request that it be paid for at their convenience. After a short time an instalment on the book came to hand.

The person who corresponded and who was making the sacrifices, was "lifted up and strengthened," and wrote she was reading the book, and thought she could understand it; but the sick person was not cured. After looking earnestly for the cause I saw we were trying to do his work, and I wrote to that effect. Still there was a great burden of self-condemnation. "If you were right yourself this claim would yield." It seemed I could not find the answer and must go to my teacher for light. I knew it would be better to work out the problem for myself. I searched long and earnestly one evening, and apparently without result.

On awaking in the morning the answer came clearly, "You must take up the question of pay." Our teacher had repeatedly told us, this question must be settled by each student for himself. I had hopelessly shrank from this duty; but now there was no escape. I attempted several times to write, but it seemed im-

possible to frame sentences conveying the right thought. Barter and Traffic appeared uppermost. Finally the words of Jesus, "Freely ye have received, freely give" appeared on the reverse side of the shield, and I saw that these words, which are usually quoted as applying to the practitioner, must also apply to patients, who receiving freely of the time and loving service of the Christian Scientist, must obey the injunction of the Master and freely give in return. I knew I had my answer, and the demonstration was made. I could ask for money from that standpoint.

What I had written on the subject of pay was not from the "courage of conviction," but because it was advised; now I could speak from conviction, and for the very best interests of my patients.

The marvellous kindness and long-suffering of my teacher, had often been an astonishment to me; and I wondered if I ever could "go and do likewise." I hoped I could. In the case above cited I have had an opportunity to emulate her example. "Loves labor" is not "lost."

I see in this whole uncovering, my own slow approach to Truth; and rejoice that I may work out my own salvation, knowing that Truth worketh within consciousness, to will and to do.

IS CHRISTIAN SCIENCE A CRIME?

NOTHING is truer than that in judging others we measure ourselves. By indicting Christian Science Practice, and recommending the Legislature to prohibit, the Oneida County (N. Y.) Grand Jury demonstrated its official incompetency and medical partisanship. Its official indictment bears the unmistakable ear-marks of inexcusable ignorance of Christian Science principles, practice and success, or a wilful determination to misrepresent the same. In either case, they are unfit jurors.

The motive, animus and folly of this Grand Jury's action is clearly expressed in its own language, thus —

"We believe that the remedy for an evil of this kind can only be found by the enactment of such legislation as will afford a better and stronger security to the theory and practice of medicine."

So the "theory and practice of medicine" is insecure. Can't vie with Christian Science; the sick-room test is too severe. Therefore, Christian Science must be prohibited as "a better and stronger security to the theory and practice of medicine." Had not their prejudice paralyzed their logic, they would have seen that the system which needs protection does not deserve it, and that the system which deserves protection does not need it. "What fools we mortals be!"

If it were permissible to append a postscript, we would add, that while we are not, and cannot conscientiously become a Christian Scientist, we are free to say that we quite agree with the Grand Jury in the opinion that the "theory and practice of medicine" does need protection, not only against Christian Science, but various other advanced methods of healing.— *Living Issues.*

HEAVEN.

WHAT is Heaven? not a steep,
Frowning o'er the sands of time,
Guarded like a castle's keep,
Which the strong can only climb!
'Tis an ever-present bliss
In the soul, by God refined;
'Tis that better world, in this,
Which the pure in spirit find.

Where is Heaven? Wheresoe'er
Lives a pure and loving heart;
Love is all the atmosphere,
Where the holy dwell apart;
Men and angels mingle there,
Whether earth be passed or not.
Heaven is here, and everywhere,
If the evil be forgot. — *Parlie*

PATIENCE.

J. C. C.

OH gentle Patience, plodding slow the way!
Thou sober-robed one, no light is shed
Of holy aureole around thy head,
To show thou art a saint of heavenly sway!
We love the wingèd ones, and would array
Ourselves beside the glowing Faith, deep-eyed,
And fly with Hope to yonder mountain side;
For Patience is a homely maid, we say.

But ah, the hour when heavy shadows fall,
And sore feet stumble; when we cannot see
Fair Hope, or Faith, but doubt and darkness, all!
Aye, then, through night and gloom shines gloriously
Thy simple face; and sweet the tender call,
"My steps alone are slow enough for thee!"

At the last Harvard Commencement, President Elliot made the following remarks:

Brethren, the president of the day has spoken of the influence which the university aims to exert through the whole range of education. I will speak of a few of these. The university examination board sends a number of experts to examine those schools which ask to be examined.

These experts attend the examinations of such schools and see the whole of it in every detail, on which confidential reports are made. The board has just finished its past years work, and is greatly interested in it.

In this way a new field of service has been open to the university, and I hope to see it grow.

At the other end of the educational period is the law school. We have checked promiscuous entrance to the law school. We have now taken a new step, and no one can enter the law school after the year '96 who has not a degree of letters, science or arts. [Applause.]

The divinity school took this step some time since, and I hope soon to see the medical school do likewise. Last fall the learned provost of the University of Pennsylvania said that the requirement of four years' work for a degree was the most hazardous step ever taken by the school, but last fall the attendance at the school was larger than ever before. [Applause.]

We expect the last step to advance the cause of medicine, not only in our schools, but throughout the country. [Applause.]

The spirit of educational monopoly is evidently rife at Harvard.

THE PEOPLE CAN BE TRUSTED.

ONCE more, under the pretence of "regulating the practice of medicine and surgery," the attempt is made in the legislature to abridge the right of the people of this commonwealth to regulate their own domestic affairs.

This sort of prohibitory legislation may be well meant, but it is nevertheless grotesquely out of place in a state which boasts of the intelligence and the freedom of its citizens.

Why, indeed, should any freeman in a free state, who prefers to entrust his health to the care of a faith cure physician, or a Christian Scientist, instead of consulting a so-called "regular" practitioner, be denied his right by law?

As well might the state legislature undertake to declare by statute that no citizen can attend any place of worship not registered in the lists of the orthodox Congregationalists, the Baptists or the Universalists.

The people of Massachusetts can be trusted. They are quite as quick to discover charlatanry and humbug in the ranks of the "medicine men" of all schools, as they are to resent interference from any quarter with freedom of choice.— *Boston Globe.*

NOTES FROM THE FIELD.

I HAD been for twelve or more years an invalid, although everything which medical science and its physicians (who were principally specialists in large cities) advised, was promptly tried for my relief by a kind husband and friends, regardless of expense or trouble.

My husband heard of Christian Science in a grocery store, where the husband of the Scientist who afterward became my healer, had dropped a seed of Truth. When my husband told me what he had heard, I scorned the idea that Faith Cure (as I called it) might help me, who had tried so many remedies, even to having at times as many as five different kinds of electric baths daily at a health resort. Nevertheless he insisted that I should give the healing art he had heard of a trial, we not even then knowing its name to be Christian Science. I opposed the trial very much, which was no wonder, having been taken only two weeks before to a noted specialist in Chicago, who pronounced my case more hopeless than any other physician had done. Notwithstanding my opposition, my husband got the Scientist's address, and took me to her the first opportunity he had.

Then were my blind eyes gradually opened to see and prove that all that *materia medica* was capable of doing could never have cured me, as Christian Science did through the understanding of the dear Scientist in whose care I was placed. I have often thought of myself then as a rebellious child that thinks it knows more than its mother. Now I know, — because of not knowing how, — I had never lived the right law, which was the cause of my ill health. My physical health is completely restored. I can see how the mists of error had to vanish before the sunshine of Truth, as given us in "Science and Health." I feel it my duty to Christian Science, for blessings received, to strive to show others the way, as far as I honestly can, to health and harmony. — MRS. L. A. ROGERS, CHILICOTHE, ILL.

IT is almost six years since I first heard of Christian Science. I was treated, and then went through a class. I have been able to keep my three little ones and my husband well during this

time, without resorting to medicine, although before this they complained as much as others, and took about as much medicine. I also have treated a good many outside of my family.

All this time I was trying to overcome a claim that seemed to defy all efforts. I often asked help from other Scientists, but the struggle went on just the same.

The doubt that all disease could not be successfully treated by Christian Science would try to force its way into my thought, but that could not stay, for many rejoicing in health restored were constantly before me, and with renewed courage I would press on.

I have my reward, for I feel that I have passed through the Red Sea of error, and am nearing the Promised Land, — the land that was given me as my birthright, — understanding, peace and joy.

It came as though by a sudden influx of light, and I could see as never before that we are the sons and daughters of God, and that Jesus Christ is our elder brother. With the changed conditions of thought the manifestations of error disappeared.— E. H.

In looking over the Bible Lessons, I was met by the following suggestion at the close of the Introductory of the lesson for November 12th, 1893: "Meantime let every Scientist ask himself the question at the end of verse 22, Matt. 26." The impression left, at the close of consultation with the above mentioned verse, was so powerful, that it has aroused me to action. Error shall no longer suggest and express to me listlessness in this matter. I have for some time been desiring to add my name to the roll of membership of the Mother Church. The article by the Rev. D. A. Easton in the June *Journal* of 1893, should be read by every Scientist who has not already joined that Church; then, if every application were accompanied by a dollar for the erection of the Church, the desired amount for the Building Fund would not long remain in arrears, and though in small amounts it would be a grand, united effort for Truth.

Can branch churches expect growth and spiritual prosperity while maintaining an indifferent attitude toward this, our First Church in Boston? Let us be so alive to this subject that no true Christian Scientist can be found guilty of negligence in this most important matter. — M. E. S., Lockport, N. Y.

WISHING to add my testimony to the many that monthly fill several pages of the *Journal*, desiring in this way to lead others to seek the only true healing, that can be found, I will, as simply as is possible, tell of the great demonstration in my case in the early part of last spring.

I had been a sufferer for thirty years and was told by some of our most prominent physicians that there was not a case on record that had ever recovered after having become affected as I was.

At this juncture I was induced to apply to a Christian Scientist of our city, whose wonderful demonstrations are so largely the theme of conversation here, and the realization of the omnipotence of Spirit working through her was wonderful indeed in my case.

I found in Christian Science full relief from all disease, and have never in my life enjoyed better health than I do at present. Many others have been led through my healing to the lady who healed me, and who has demonstrated the power of that grand Science, as taught in "Science and Health" — the Holy Spirit working through man, the works of God. — MRS. GEORGE QUENTIN.

I WAS much pleased to see in the February *Journal* your call for more slow cases of growth and healing, for I think that, as yet, they are in a majority, and need encouragement. As for myself I have never doubted but that I should receive the promise, and now I think it is near at hand.

I first heard of Christian Science five years ago. I was a moral and physical wreck. I had given up all hope and expected soon to pass beyond the veil, and that to me was all darkness, as I was an infidel or agnostic. I was raised up in three days' time to a greater degree of health and strength than I had experienced in twenty years, and since then I have at times endured heat and fatigue in labor, where strong men failed. But for about a year past I have had to contend with physical claims, and have at times almost lost courage. But I have awakened to renewed effort, and have brighter hopes than ever before. — J. K. DEPUE, RAPIDS, OHIO.

CHRISTIAN SCIENCE is beginning to be felt in this vicinity; the people are searching and finding this Truth that seemed to be

hid from them so long. I have an audience of more than one hundred to whom I preach every other Sunday.

Their regular pastor was dismissed some time ago, and now they are willing to hear the Truth.

I inquired from one of the members why it was that so many came to hear a Christian Scientist, and so few to hear their regular pastor. The answer was this, "People usually go where they find a feast." God's word is truly a great feast to those who were so long feeding on husks.

I am glad that I am in this blessed work. It is so different from the path I filled while in the Presbyterian College, where I was a candidate for the ministry. — D. D. MacLeod, Litchfield, Minn.

I have recently heard that a man who brought his wife to me for help, was healed of chewing tobacco while in the room with me.

He left his wife with me and went down town and bought one dollar's worth of tobacco. When he came back he came into the room and stayed about fifteen minutes. I never saw him afterwards, and I did not know that he chewed.

He told a friend that his desire for it was destroyed, and he did not use any of the dollar's worth that he had bought. His wife was healed of sickness. They are coming to our meetings as soon as they can provide a way. — L. A. M.

Help build the Mother Church. I have been interested in Science eleven years. I never studied with any teacher, but have had the Bible and "Science and Health," for my instructors. In Dec. '92, the thought came to me that I must help build the Mother Church. With that thought came another, — there must be some system in giving. Accordingly I wrote to Mr. Chase in Fall River, stating I would give one dollar monthly until the Church was finished. Now I think if every loyal Scientist would give what they could each month, we would soon have enough and to spare.

We must each give our little mite to help spread the Truth. — A. A. Simpson, Gloucester, Mass.

I am so grateful for all that was wrought through the Congress at Chicago. In the South there is an uplifting of thought. — A. J. Thomasville, Ga.

EDITOR'S TABLE.

Rev. DAVID AUGUSTUS EASTON.

WE have to announce in this issue of the *Journal* the passing on of the Rev. David Augustus Easton, pastor of the Mother Church. This event, which from the mortal standpoint is a painful one, occurred on Thursday the first day of March last. An ailment which is universally pronounced by the medical profession to be incurable, which had been upon him for several years, and of which all who knew him hoped he had been healed, asserted itself, although as all know who are familiar with the facts, he struggled most valiantly against it. We may rest in the assurance, however, that no one not having the understanding of the law of divine health which he had, could have stood in the pulpit sabbath after sabbath, defying the claim, when every human law and medical edict would have declared him wholly unable to do so.

While we cannot but deplore the fact that, because of the apparent separation, he has ceased to be the pastor of the Mother Church, yet we know that his mission is not ended by reason of the phenomenon which has been presented to our material senses. We know that as time goes on, he will progress from demonstration to demonstration, and that his labors and experience in the line of Divine Science are with him now to cheer and guide into greater light and clearer discernment of the Truth as it is in Christ Jesus. We know that notwithstanding the appearance to the contrary because of our limited mortal perception, not one whit of the real man, the God-born ego, is lost.

His work in the Mother Church as pastor extended over a period of a little less than one year, yet during that time he endeared himself to the large congregation, and impressed all with his earnestness and sincerity in behalf of the great Cause he had espoused, and which had become so dear to him that he had given up all earthly hopes and ambitions to consecrate himself wholly to it. Under his ministrations the Church continued to grow and flourish, and the seed sown, the germs of Truth implanted, will

not fail to bear in the unfolding future, rich and abundant fruitage.

While we shall not again see him in the flesh, we are as conscious now as ever, that in God's infinite universe there is naught but Truth, and Love and Life. Our friend and brother is within this universe as much at this moment as he ever was, nor will he ever go out therefrom.

God is infinite, God is Love, God is Life, and in that universe whose all is Life, there is, there can be no death. The Scriptures metaphorically refer to this phase of mortality as the "valley and shadow of death." Surely that which is a shadow is not the real. As darkness is but the temporary obscuration of the light of the sun because of the apparent intervention of the earth, and is therefore not a real thing, but a shadow, so that which men call death is but the obscuration of the Sun of Righteousness from mortal vision, because of mortal darkness, and is not more real than the material phenomenon of darkness. It is real only to this darkened sense.

Mr. Easton was born on the tenth day of August, 1843, in Cincinnati, Ohio. He took his preparatory course at Antioch College in that State. During this time he was under the immediate tutelage of the distinguished Horace Mann. After this preparatory course he entered Bowdoin College, whence he graduated in the class of 1865. He had determined to adopt the law as his profession, and with this end in view he entered the office of Hon. Alfonso Taft, long one of the judges of the supreme court of Ohio, and later attorney general of the United States. Before his admission to the bar, however, he became so deeply impressed by a sermon of the Rev. Robert Laird Collier, that he determined to enter the ministry. He accordingly entered Andover Seminary, and was graduated in theology after a three years' course. Previously to his graduation he had received a call from the Second Congregational Church of Danbury, Connecticut, where he remained as pastor for about six years. From there he was called to the Congregational Church at Naugatuck, where he remained for about three years. His ministry in both churches was attended with most gratifying success.

During his ministry at Danbury he became prostrated with a nervous ailment, which finally led to his necessary (as he then supposed) retirement from the pulpit. He went to New York

City and engaged in business, but his heart was not in business, and he never relinquished the idea of returning to the pulpit.

In 1888 he became interested in Christian Science. He was first attracted to it through the healing of his wife and daughter, but as he frequently said, even after he had been himself healed of some serious troubles of long standing, the physical healing alone was not enough to convince him of the truth of Christian Science. It was the spiritual and moral illumination that caught and held him. His was a thoughtful and inquiring mind. The topic of his graduating address at Bowdoin was, "Why?" And this word indicates his attitude of thought toward every subject with which he was brought in contact. He never spared any pains to gain light on the subject most interesting to him, namely, the relations of God and man; and during his ministry he went to New York and New Haven whenever any noted theologian was to give a course of lectures, in order to gain inspiration for his work.

When Christian Science was first brought to his attention, he questioned diligently every point, and as its uplifting, inspiring teachings unfolded to him, he ceased to ask, "Why?" but rejoiced that he had found a Light which touched his whole nature and illuminated his entire Being, and revealed to his anxious thought the relations of God and man.

The healing of his wife was especially remarkable, as she had been pronounced incurable by all attending physicians, and was given over to an early death because of a complication of three diseases, each of which according to the verdict of the physicians, was beyond their skill.

His own case was scarcely less remarkable than that of Mrs. Easton's. He had never enjoyed sound health, and as has been said, he quit the ministry for a time with the hope of recuperating his health and strength. From all his former troubles of such long standing, he was entirely healed through Christian Science treatment, not a vestige of them having returned. As the result of his investigation, he went through the last primary class taught at the Massachusetts Metaphysical College. This led to his full and firm belief in the theology as well as the healing efficacy of Divine Science, and ultimately to his being called to the pulpit of the Mother Church, "The First Church of Christ, Scientist," in Boston, as above stated.

Mr. Easton was a member of the Executive Council of the

Alpha Delta Phi Society, which numbered among its members James Russell Lowell, Phillips Brooks and George William Curtis. He was also a member of the University Club of New York.

While engaged in his ministerial labors at Danbury and Naugatuck Mr. Easton became the fast friend of the Rev. Joseph Anderson, D. D., pastor of the First Congregational Church of Waterbury, Connecticut, who on the Sabbath following his death, thus feelingly referred to him: —

"Every communion season, as it comes and passes, brings to us tidings of one or more who have passed over to the other shore since last we met, and this is no exception. . . . Yesterday, when I took up the evening paper, and read of the death of Rev. Mr. Easton my heart was filled with pain. To some of you he was a stranger, to others he will be remembered as the pastor of the church down yonder in Naugatuck some seventeen years ago. A man very dear to my own heart, who induced the church down there to adopt the same form of admission that we use. But it was not this alone that constituted the bond between us. Though one of the younger men, he had a winning personality which made him *very dear* to me. After a pastorate of about three years in Naugatuck, failing health compelled him to give up the ministry, and he went into business. But his heart was not in it, and after a period of several years he returned to the ministry and was called to take charge of a large and growing church in the city of Boston, not a Congregational church however. Thither he removed a few months ago, and just as his work was opening up before him he was called to 'come up higher.'"

A fitting conclusion to this article is the following extract from Mr. Easton's very able address delivered before our Congress at Chicago and published in the last December number of the *Journal*, entitled, "Resurrection": —

"Immortal life is a spiritual attainment, not merely or mainly everlasting existence. The ultimate and ideal of Christian Science is to overcome death in the same way that Jesus did, and when we follow his life perfectly we shall do it. We know that healing sickness and sin by Science enables us to scale the lower rung in the ladder that leads from sense to Soul, and that we have only to continue along this line of demonstration in order to plant our feet on the higher rungs of Life, Truth, and

Love and stand with Jesus before the great white throne of Principle. We do not claim that Christian Scientists have at present sufficient spiritual realization to demonstrate over the claim of death as Jesus did, but we do claim that we are using Jesus' method successfully in destroying the claims of disease and sin, and in all reverence we maintain that that same method faithfully adhered to will enable us, at some time, to demonstrate over the claim of death as Jesus did. He said that his followers could do all the works that he did and greater, and we rest confidently on this promise."

THE Mosaic Decalogue has lost none of its significance by lapse of time. It means as much to-day as it ever meant. It was written for time and for eternity. There is deep significance in the fact of its having been written on tablets of stone. This symbolizes its permanency and endless duration. It was written for all mankind, not simply for the Children of Israel.

As commonly interpreted it has been made the basis of human laws. The jurisprudence of civilized nations is based largely upon it. Men have made it the foundation wall upon which the fabric of human affairs has been built. It is an essential part of human history, and will continue to be as long as human history endures. All moral codes are constructed more or less upon it. It is generally regarded as authority for the infliction of corporeal punishment for the violation of penal codes. Capital punishment finds its warrant, as is believed, in the Ten Commandments. What is usually considered the Mosaic law is believed to be based upon it.

It has not found a larger place or attained to a higher dignity in the world's estimate, than that of a moral code. It has been commonly conceived to be a mere interdiction against the commission of those acts which go to make up the calendar of crime and offences against morality. This is well as far as it goes. It unquestionably covers every phase of crime and of immorality. Too much importance cannot be attached to it in this respect. Nor as a general rule can it be too rigidly enforced in its moral aspects. But does it rest here?

It may be of benefit to consider for a little while the meaning and effect of its first article, "Thou shalt have no other gods before me." No one can understandingly read "Science and Health, With Key to the Scriptures," by the Rev. Mary B. G.

Eddy, without seeing that it has its basis in this statement of the Decalogue. In Recapitulation, page 451, this fact is made most plainly apparent. Indeed the entire Book is but an amplification of this declaration of the Decalogue. So of all her other works. Even more in detail and in practical application, do her other works bring it out. "Science and Health" being a text-book, gives out in grand asseveration the primary and ultimate meaning of Truth, while her other works reiterate it in more minute explanation and admonition, in doing which they become invaluable aids to the text-book, and should be carefully studied in connection with it. While on this point, we may be pardoned for saying, that many times in our own experience we have not been sufficiently alive to the necessity of reading her other works, and judging from the numerous inquiries which come into this office touching questions which are fully answered in these works, we are forced to the conclusion that others have made a similar mistake.

To return. The statement we are considering is construed to be a command against idol worship, — that is, against the bowing down before and supplicating gods of wood and stone, such as the heathen fashion their gods from. It is admittedly such a command. It comprehends all that has ever been claimed for it in this respect. But does this embrace the totality of its meaning? By no means. As a command it is directed against every form and character of idolatry. What is idolatry?

Scientifically considered it is the attributing of power to other sources than God, the only Source, the only Power. It matters not what form of conjectural power it may be. The primary idol worship, that which has clung to mortal man all down the ages, is the mistaken notion that there is a matter-life, a matter-intelligence, a matter-existence, and a matter-reality. This is the false sense of wisdom, so startlingly portrayed in "Science and Health"; the forbidden fruit, the eating of which leads to all forms of sin. It is the error of errors, the sin of sins. From it springs every false conception which is the spring of every false act. The idol worship of the heathen is but a small part of idolatry. It takes on almost countless forms. One of the most deplorable forms of idolatry is the worship of the mortal body. It is not made in the "image and likeness" of God, therefore it is a false god. To worship it in the sense of giving it any power, authority or dominion whatever, is having another god

than the God of the Decalogue. Well may this sweeping declaration against it constitute the first statement of that mighty Chart of Liberty which came out from amidst the burning bush and the thunderings and lightnings of Sinai! Well may Jesus, the great expounder and exemplifier of the Decalogue, have caught these reverberating thunder tones, and reëmphasized them again and again in word and act and demonstration: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" This was but a verbal reaffirmance of the Mosaic inhibition. Indeed Jesus' whole mission was but such reaffirmance, for every false conception of life in matter and power and intelligence apart from God, is included in this body-worship.

Let us briefly analyze the meaning of this great, first commandment.

Thou. Who is this *thou?* as a command to whom is it addressed? Was it addressed only to the Children of Israel? Only as the Children of Israel stand in type for the whole human race, was it addressed to them. In a large sense it was addressed to all mankind.

What length, breadth, depth and height of meaning then has it as a command! But is it merely a command? It is infinitely more than that. It is a universal, eternal, divine law. In the fullness of its meaning, it is as boundless as infinity. It is absolutely without limitation or circumscription.

Let us observe that its language is in the imperative mode. *Thou shalt.* There is nothing equivocal about these words. They are absolute, peremptory, authoritative. The next word is, *Have. Thou shalt have.* To have is to possess. Therefore, Thou shalt possess, what? without exception "no other gods before me." Every word of this divine statute is in the imperative. There is not the slightest modification of its majestic tone.

And why is it that "thou shalt have no other gods?" For the overwhelming reason that thou *canst* have no other. There is no other to have, to possess. Mortal man may flatter himself that he can have other gods, — all sorts of gods. He may set up in his puny imagination his gods of wood and stone, of iron, of brass, of silver and of gold; he may fancy he can make a god of his or another's corporeality, of the almighty dollar, of fame and

fortune, — but the divine law is that after all his puerile effort, he can possess, as the real fact of his Being, only the God of Divine Science, the Principle of all true Being. He cannot accomplish the impossible. And what is the result of his efforts to thus separate himself from God? He brings upon himself those false conditions which make him subject to the law of sin, sickness, and death. These are the bitter fruits of his idol worship; the sole answer to his prayers addressed to false gods.

Are we to assume that because the Decalogue has been only partially understood God so intended it? We answer, it is no part of Divine Love to withhold from man a knowledge of the Kingdom of Heaven. If it be asked how we know this, or how we are able to make so apparently dogmatic an assertion, we say, The sacred Scriptures tell us so. They teach that God is all-in-all. They teach that there is but one God. These declarations include all else. If God is one and he is Truth, it follows that there is but one Truth; if He is Love, there is but one Love. If He is infinite, there is but one Infinite, hence as the Infinite he withholds not himself from his creatures. Only their limited conception of him can shut out Truth and Love from their consciousness.

Among the convincing evidences of God's infiniteness, of the boundlessness of Love, is the fact that after having sounded forth this all-comprehensive Truth from Sinai, amidst such emblems of power and impressiveness as were sufficient to wake the dead, he continued through Moses and all the prophets in successive ages and generations, to demonstrate, illustrate, amplify, and make plain, by symbol, by metaphor, by figure of majestic prose and sweetest verse, by admonition, by chastisement, by act upon act and word upon word, by supplication, by every device of divine wisdom and compassion, to impress upon mortals that he is the one and only God, and that they can have no other.

Not only does he thus labor with infinite patience throughout the successive ages of the Old Covenant, but a New Covenant (to human sense) is ushered in by the birth of Jesus Christ, amidst divine manifestations even more striking and impressive than were those accompanying the Sinaic utterances. Divine Love, through Jesus, demonstrates its infinity with the perfection of patience, step by step, from the manger to the cross. By speech, by pleading admonition, by rebuke and denunciation, by every act and deed possible to one appearing in the semblance of the

flesh, did this demonstrator of infinite Love, seek to arouse mortals from the false dream that they were having gods many, to a knowledge of the grand reality that they could have but one. Nor did infinite Love cease its activity on Calvary. Jesus reappeared and continued, after mortal sense testified to his death and burial, to show forth Love's infinity. And his parting assurance was that he would not leave his followers comfortless, but would send them "another Comforter."

Have they been left comfortless? Are we who are living in at least the partial apprehension of that Divine Science which has come to this age through another Comforter, living without God and without hope in the world? Is not infinite Love still infinite? Is not God yet reaching out his great strong arm and inviting us to conscious communion with him?

Are we not living in the Light of a glorious dispensation; a dispensation which has led us indeed to understand that God is Love, and that there is none beside him.

We declare then, out of the pages of Holy Writ, out of the thunderings and lightnings of Sinai, out of the infinite depths of the Decalogue, out of the angelic song of Bethlehem, out of the sweet cadences of the Sermon on the Mount, out of the brightness of the Transfiguration, out of the earthquakings of Calvary, out of the divine utterances of the resurrected Christ, out of the words of Jesus speaking through John on Patmos, out of the illuminated pages of our mighty text-book, "Science and Health, With Key to the Scriptures," — that wondrous book, each word of which finds its basis in the Decalogue and Sermon on the Mount, — out of all the inspired writings of our Leader that "Thou shalt have no other gods before" the God of the Decalogue, the one and only God.

THE following words of Sojourner Truth, the white-souled colored woman who lived to be over one hundred years old, which were recently published in the *Chicago Inter Ocean*, may be read with profit by all: —

"God or good is from everlasting to everlasting. To say that we had a beginning is to limit eternity. We must have existed in the eternal mind forever. There was no beginning till sin came. All that which had a beginning will have an end. Truth burns up error. God is the great house that holds all his children. We dwell in him as the fishes dwell in the seas."

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NOTICES.

My beloved students must not expect me to be present at the laying of the Corner Stone of the Mother Church in Boston, — I shall not be there. Since my retirement I have desired not to participate in any public occasion, and you will not need me to help you give to this ceremony its divine afflatus.

MARY BAKER EDDY.

Owing to the Mother Church being built this year, and my beloved students having given such large and extra sums for this purpose, and the time absorbed by the Directors and other active students in this one matter; and the fair prospect that in June, 1895, we shall have a commodious vestry wherein to welcome all the dear members of the C. S. A. home to their Mother Church, — I have deemed it wise to once more postpone the meeting of the members of my College Society till the first Wednesday in June, A. D. 1895, when you all may meet with bright hopes and ripe sheaves "in one accord, in one place."

MARY BAKER EDDY.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. MAY, 1894. No. 2.

DEAR EDITOR:—Herewith please find a pearl of poetry set in the music of the Nine, from the pen of Mr. James T. White, the distinguished publisher of that interesting work,—"The National Cyclopædia of American Biography."

MARY BAKER EDDY.

"AN EASTER THOUGHT."

RONDEAU.

"Arise!" cried forth a mighty Voice, "all ye
That sleep." O earthborn Lily, who told thee
To come forth with the living, from the dead?
The little Lily answered, "The great Head
And Heart of Nature, God Himself, called me.

"He said, 'The Christ is risen!' and tenderly
My earthy cerements loosing, He bade me
Too — following in the way where Christ hath led —
"Arise!"

Trust thou this promised Immortality,
O troubled, doubting heart! Fear not that He
Who wakes the lowly Lily from her bed,
Whose own hands loose the graveclothes from her head,
Will Easter Day forget to say to thee,
"Arise!"

— *James T. White.*

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WALK BY THE SPIRIT.

Sermon preached by Rev. E. R. Hardy, C. S. D., in the Church of Christ, Scientist, Buffalo, N. Y.

"But this I say, Walk by (the) Spirit, and ye shall not fulfil the lust of (the) flesh." Gal. v. 16.*

WHEN Jesus, or Paul speaks concerning the divine Presence and Power, it is not a foreign language to their hearers, nor in words of doubtful meaning, nor yet in language that may not be easily understood by such as become child-like learners. Notwithstanding this fact however, Paul assures you through his letter to the Church at Corinth, that, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them because they are spiritually examined."

Our Master established the Christian era in the plainness, simplicity and positiveness of Good, through a religion of the heart, which, being controlled by Truth and Love, leads the way in understanding to the realization of man's immortality and Life.

The Spirit that quickeneth mortals in this understanding, through Science, and that brings to light the substantial reality of things for which, by faith, they hope, also reveals the eternal Life, Substance and Intelligence of all real Being.

Before considering at length the more practical bearings of our text upon individual experiences, let us learn something of the community to whom this epistle was written; and see if in the experiences which called forth this admonition, there was anything very different from what all people come in contact with.

These Galatians, who are they? Long before Paul wrote this letter, a party of Gauls from the Pyrenes, wandered eastward until they came to the mountain fastnesses of Asia Minor, and here they settled down and made homes for themselves.

*All Scriptural quotations are from Revised Version.

True there were some Jews who came among them, but mainly they were of another race,—a fierce, brave, but untamed and uncultivated people who were then, and would doubtless to-day be considered barbarians. The casual observer is apt to think that among such people there is very little of the elements of a deeper nature which is generous, loving, and pure, but did you ever really know a people who appear outwardly to the world like these Galatians? They are still in the world, and not so far removed from the busy thoroughfares of to-day that we cannot find them.

Through the unsealed letter of Paul we enter their homes and hearts; we learn about their aspirations and their hopes; their trials, their weaknesses and temptations; we also learn of the kindly but positive words of admonition which came to them from Paul to reprove, correct and inform them. When the sharp edges of their wild career are worn off through a more intimate acquaintance, it is surprising to see their lives stand out in common with all of the human kind. What sort of people were they then?

It is noticeable first of all, that like all other men they had religious inclinations and were susceptible to moral training. They had also been taught something about Christianity; but it appears that false teachers had come in and while "having begun in the Spirit" they were being tempted, through moral philosophy, to make an end in the flesh. (See Gal. iii. 3.) In the ignorance of zeal, without Christian Science to steady reason, they were being led astray. Paul learns of the error and in his letter says to them, "Behold, I, Paul say unto you, that if ye receive circumcision, Christ will profit you nothing . . . Ye are severed from Christ, ye who would be justified by the law," and again, "By the works of the law shall no flesh be justified." The law of Moses as commonly interpreted is negative. It is interpreted as dealing *only* with the condemnation of evil, and so is not constructive. It restrains the outward manifestation of moral infirmity, but fails to let in the Light that dispels all illusions about sin, sickness and death. It appears to condemn man while in reality it only condemns sinful sense; but mortals,

believing the corporeal senses to be the real avenues of consciousness in man try, negatively, as the letter of the law suggests to them, not to do that which by the law is condemned as evil; he thus becomes a debtor to do the things which he believes it impossible to do; and again, not to do that which he believes is inherent in his very nature (supposing it to be material and carnal) to do. So then, what Paul said to these Galatians he repeats again in the third verse, while he extends its application to every man who receiveth the outwardness of the law, saying that he is a *debtor* to do the whole law, and is therefore severed from the quickening Truth.

Outward morality empties conscience even as outward giving oftentimes empties the pocketbook without enriching the heart. It is negatively right, but leads one to watch the outward man more than the inward motive; just so, negative laws relating to health, centre thought upon outward conditions, and so bring about a losing conflict. A mortal is always to be found on this negatively defensive side, — on the side of the law; while on the other hand, Christ, or Truth, is always positive, affirmative in Good, and always leads us to abound in divine Love, wherein man is found having no other than the divine Mind.

Hence the apostolic condemnation of any negative Christianity. He does not, however, leave mortal man to sin, suffer, and die, under the law that condemns all flesh.

Paul comes directly to the essence of Christian Science. He knows their needs and their fears; their doubts, perplexities, and erroneous religious beliefs, yet he says to them, "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

The lust of the flesh! Here it is — a seeming reality, presence and power — to be unmasked, met and mastered; it was at work among the Galatians just as it appears in our midst to-day. It claimed to be animated substance and sensation in matter, leading on to a knowledge of good and evil in a life apart from God. The same temptations, enmities, strifes, jealousies, wraths, factions, divisions, heartaches and

backaches, infirmities and diseases, which appear to torment with suffering, the Baptist, Methodist, Romanist, Jew, Mohammedan, and non-religionist, we find to be prevalent with those to whom Paul wrote. The struggle to become a self-controlling man, instead of a self-indulgent brute, is ever going on in the world.

It is hardly possible to conceive any two human lots more unlike in outward appearance than that of the man to whom our text was addressed, meeting with his associates at some primitive place of worship to hear this letter read, and that of us to-day as we meet in our carpeted homes, or comfortable churches, amidst surroundings of all that art, cultivation and refinement have brought about to make our surroundings outwardly beautiful. But if our trials and temptations are the same as were theirs; if the claims of pain and of pleasure, sin and sorrow are still to be met and mastered, here as they were there, this fact alone declares one original error as the occasion of all sense of suffering, and the one remedy administered by Paul must become the antidote for us as well as for them.

Doing what one deems right solely for fear of doing otherwise, never can save mortal man from the righteous judgment of wisdom upon all that is unlike God's likeness — man. It is much the same as dodging the smoke after having been hit with a bullet. Likewise, obeying rules of health, through fear of disobedience, never cures disease, nor does it permanently prevent it.

Let us instance some of the experiences of men which will serve to illustrate this fact in Metaphysics.

Everywhere the negative and positive methods of treating affairs stand over against each other, and men choose between them. This I see everywhere in history. I see many young men here to-night. You are just entering a career of usefulness. Does it appear to you what a forced, and artificial, and arbitrary state of things there is in the world, where your work is just beginning? Here is a young man who feels the emotions of mortal sense; he finds there is a law that says "thou shalt not touch, taste or covet forbidden

fruit;" and he is first indignant, and afterward perplexed, as all the ethics of society, all the proverbs and traditions of those he calls his fathers gather up about him, and tell him that he will find these appetites and passions in mortal man, yet they are there simply to be kept under moral restraint, and eventually killed.

He is taught to look for that appetite, or that desire. That his duty is to watch for its rising, and every time it appears to smite it and drive it back. The world's atmosphere of thought is in the belief that you are full of the lust of the flesh,— that you are but a manifestation of flesh begotten of the passions of a carnal mind — through Adam — and that the Life in which man lives, and moves, and has his being, *is not divinely Good*, but mortally sinful. Pent in on every side by hard negations, the young man takes this negative Christianity as his baggage on the tiresome journey of mortal seeming existence. The prospects are not inspiring to the average man and woman, to say the least. His religious instruction is mainly to watch himself, and avoid all outward appearances of doing evil. He finds principally a warfare of negations.

Here is one who is beset by doubts about how he shall conduct his business in a strictly honest way and be successful, when his competitors only prosper by the practice of what they term honorable dishonesty. Error suggests the necessity of certain wrong courses, now-a-days, upholding evil in the name of a conventional right. What shall be done; will this one resist the inclination to do wrong, and at the same time court the doubt of succeeding by strict honesty? If he does, he will soon find himself hopelessly involved in a struggle with covetousness, envy, hatred, etc. He is on the defensive in his struggle, and is, therefore, continually being hit at unlooked for points. But on the other hand, if he manfully sets before him a high moral principle from which to develop a business character, his reputation will soon go forth as a light in the business world to help him on, and to crown patience and perseverance with the sure rewards of virtue. Another one has some habit. It is diffi-

cult to attack this folly outright, and show conclusively how foolish it is; but it is possible, and surely the better way to so raise the moral tone of this one's sense of manhood that he rises superior to the thought of self-indulgence. We are constantly witnessing the application of this rule in matters of reform, both in the individual and in a community. All prohibitory measures are negative. They have their place and use; of this there can be no doubt; yet that they are narrowly limited is equally true. He who thinks that intemperance can be eradicated by prohibition is a mere theorist. On the other hand, he who thinks that moral suasion can be made to prevent intemperance, or blot out crime, is ignorant of the grasp with which the false sense of pleasure holds the human will in subjection and imbecility. You cannot kill any one of these appetites by corporeal resistance. You must administer a medicine that will become a constitutional remedy, whereby to destroy the germs of error.

You find people everywhere to-day who a few years ago held, in belief, very strong religious opinions and prejudices. Now they are broad, liberal and open to the convictions of reason and enlightenment of Truth. Was this change wrought by persistent attacks upon these blind dogmatic beliefs? Become acquainted with them and you will learn that they have come to see nobler and happier lives which are an outflow of a clearer, richer and more liberal faith; that better hope and faith presses on them with its own weight of convincingness until it so fills them, that the old dies out from want of attention and cultivation. Seeds of thought that spring up as weeds, if unwatered, soon become parched and wither away.

If from these illustrations you find yourself compelled to admit that thought changes thought by means of the positiveness of unfolding virtues, and that thought is a motive force giving impulse to action, whether it be toward good or evil, you will be ready to look still deeper into the meaning of these words, "Walk by the Spirit and ye shall not fulfil the lust of the flesh."

Whatever is true in the moral realm is equally true in the

realm of physics. Moreover, the same rules which apply in the former are equally applicable in the latter. Both are of the one and self-same human sense of existence.

The prevailing methods of attacking disease either for its cure or prevention are negative. The effort is to fortify the body, then, when evil scales the ramparts and plants the enemies "colors" — disease — within this fortification, to slay the "*colors*" with druggists' missiles, while only driving the *evil* to the open field for some future attack.

Theoretically, mortals convince themselves that man is a living embodiment of matter; that Soul-substance expresses itself as a finite and material mind and body.

Belief would confine the senses of Soul to organic sight, hearing etc; and would limit Intelligence to such knowledge as may be gathered from the finite senses. It would vail the spiritual senses of man,— his true Life and immortality, even as the face of Moses, and the Holy of Holies, became vailed to them who listened to, or explained the meaning of Law from a material standpoint.

From the Science of Mind we learn that the material theories about Life, although seeming to be supported by history and facts, are wholly false. Like all that is falsity, it is a delusion and snare, and is itself the basis of all disease.

If we may accept Webster's definition for Spirit, derived doubtless from the testimony of the Scriptures, it will be self-evident that his language defines the Life, Substance, and Intelligence, that, from the testimony of the corporeal senses is unknowable. He defines Spirit as follows,— "Life, or living substance, considered independently of corporeal existence; an intelligence conceived of apart from any physical organization or embodiment; vital essence, force or energy as distinct from matter."

When we accept this definition of Spirit, it must be done by the denial of the existence of matter, finite life, and material sensation, for he who would admit these in any sense real, finds himself utterly unable to understand or even to perceive Substance, Life, or Intelligence, "apart from any physical organization."

The battle against disease and sin, under these circumstances, would only result in final overthrow, since such a position would be one of denying that which the corporeal senses declare to be real,— good and evil ; the position would be one of a negation only, therefore condemned already by Wisdom.

One has been taught to believe there is something beside Spirit and its idea — spiritual formations; and that this something is matter, arranging itself into mortal forms ranging from a material molecule to intelligent man, that these material forms are controlled by life and death, pleasure and pain, health and disease ; he believes the body of man to be in a state of disease,— in fact he knows it to be so ; and his conviction in disease brings him to a certain knowledge of evil. He suffers from *belief*,— a mental state, but this belief he names a condition of matter; hence with matter, homœopathically, allopathically, or otherwise administered to the body, he seeks relief of mind, presuming thereby that inert matter can affect inert matter independently of mortal mind. Does he succeed? He surely appears to do so sometimes; but is not this apparent success an illusion? The conscience of sin appears to be affected in the same way by a Mohammedan's journey to Mecca, or by a Jew's to Jerusalem. But in either case, the suffering being admitted to be mental, may it not be equally true in both instances that the change is wrought through mental processes? It is demonstrably true that the suffering in either instance is wholly due to mental states, and that in each case it was removed by mental processes independently of material causation.

In Christian Science we learn that Mind produces all harmonious action ; while belief, in ignorance of all real Mind action, attributes cause and effect to matter,— to good and evil in mind. A single instance will serve to illustrate this fact.

One believes that man may lose Life. This belief induces latent fear that he may lose his life. He goes down town ; is intent upon, and absorbed in thought with business, and is crossing a street, when suddenly the clanging of a motor-man's bell,

and the cry, "Look out," calls a halt. The blood rushes madly through the veins. The whole body becomes diseased. A single look satisfies him there is no danger to him, for the cry was to another. This fact recognized, quickly restores the body to its normal state. Was the body really diseased? Just as really as the body of that one that the M. D. is treating for fever with his drugs. In one instance, however, you *recognize* the mental origin of the disease, and treating it mentally you remove the disease at once; while in the other case, the mental occasion is *unperceived;* hence, the longer time required by medical methods in overcoming fear and belief in suffering, and so establishing their physical sense of health through faith in medicine, doctors, etc., as curative agents.

This mental occasion of, and remedy for disease, is admitted in some cases, but denied in others. This should not be. Limitation of law is only known where ignorance of Truth abounds.

Life and immortality, or incorruptibility, is brought to light — into recognition — in the Gospel of Love. The key to this divine Gospel is "Science and Health, With Key to the Scriptures," whose author is woman, — the Rev. Mary Baker G. Eddy. From Christian Science, as taught by it, we gain the great facts of Being. We are informed, and come to understand that all real Life is God; that infinite Spirit is the only substantial reality of Being, since Soul, Spirit, Mind is God, and is "All in All." Spirit is expressed, however, in the countless reflections of Life, Substance, and Intelligence. Man's conscious identity is in Mind. Spirit is Good. This all-inclusive Good, being Mind, and the sole original of man, it follows that man, being his likeness, must be perfect, even as our Father in Heaven is perfect; and so says our Master.

In proportion as we "walk by the Spirit," we "shall not fulfil the lust of the flesh."

THE PRINCE OF LIFE.

REV. ANNIE M. KNOTT.

" But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3: 14, 15.

ON reading these startling words, we are intuitively led to inquire, By whom were they uttered?

A glance at the sacred page will show that it was the apostle Peter who spoke. He who, under the malign influence of the world's hatred of Truth, and his own fear, had almost proved an apostate. But closest scrutiny cannot detect any shadow of fear in the words just read. On the contrary, they impress all who know anything of the Truth, as the boldest denunciation of error; but we do not marvel at the boldness, for it was more than mere words, it followed a wonderful demonstration of Life understood.

If we read "Science and Health, With Key to the Scriptures" page 351, last paragraph, we will understand the reason for the words and work recorded in this chapter; but at present, attention is to be directed mainly to the strongly contrasted terms, "Prince of Life," and "Murderer."

To human sense, these widely differing terms represent Jesus on the one hand and Barabbas on the other; but to the higher thought, these men were representative of different states of consciousness, and with these we propose to deal. On this occasion, an apparently admiring and applauding multitude had gathered around Peter, to express their joyous surprise at the healing of their fellow-countryman. To outward appearance they were in just the condition to receive the Truth; but Peter begins, as the representative of Truth must, in every age, by uncovering error. In an instant, he showed them that they never had sought Life, but that which destroys life in belief; even the service of the material body on the one hand, and the at-

tempted service of God through forms and ceremonies, on the other.

One thing worthy of notice in this connection is, that the people wondered greatly at what was done to the lame man. Why should they have done so? The heart of their own religion demanded such signs, and greater. Near this very Temple, Jesus, but a brief period before, had healed a man "blind from birth." Alas! The explanation of their wonderment is not far to seek. It is to be found in our midst to-day. Exactly the same conditions of false belief hold the spiritual reality to be the unnatural, and sin and sickness to be the natural state of humanity. Mortal belief marvels now, as then, at the mighty results of Truth understood and applied; and anon goes away and forgets,— to wonder again, at the next case of spiritual healing. Truly says James, "If any one is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror, for he beholdeth himself and goeth away and straightway forgetteth what manner of man he was."

Not so, however, the one who has learned the Divine Principle of Being. He follows the Prince of Life, from triumph to triumph. The manifestation of the All-power of that Life, becomes as truly natural to the awakened spiritual sense, as the growth of flower and fruit.

Peter speaks both strongly and clearly in his characterization of material sense as a murderer. We, standing to-day in God's own sunlight of Truth, see how justly he spoke. Thought is centered upon the body, contrary to the direct command of the Founder of Christianity; and, when life fails, as fail it must to those living in that false thought — mortal mind says: "Come to me, and I will re-animate you by means of drugs."

What is the nature of these remedies? There is scarcely a drug known to *materia medica* but what will, if taken in sufficient quantity and long enough, vitiate and finally, to mortal sense, destroy life. Farther, the tendency in these remedies is to build up just what needs tearing down; selfishness, sensuality and fear. In addition to this, there is the

widespread study into disease-beliefs, by all classes and conditions of people.

Enough of this murder thought! We leave it gladly to follow the Prince of Life; to see what his service is, and what it does for humanity. The theme is so fruitful, that I could speak forever upon it,— for thousands who have been lifted up from sin and sickness, are blessing God that in Christian Science the Light has again dawned upon the world, — but I shall simply do what we are told our Master once did: "He took a little child and set him in the midst of them."

About two years ago a little girl not quite six years old, was brought to this city to be treated in Christian Science. She had "suffered many things, of many physicians," and was encased, back and limb, in iron "supports." I do not wish to say more about the physical beliefs than did Jesus' biographers, so merely add that she had seldom been free from pain since her birth, and had cried almost constantly. She was practically helpless, and was in bed nearly all the time. She was now treated in Christian Science, and soon had the irons removed. Her progress was excellent, and she was taught how to demonstrate scientifically the life which is God. Before getting up in the morning, she was taught to say and understand the sublime words in "Science and Health," page 330, line 5. She gave proof of her realization of this glorious Truth. She was invited to the house of a friend one day, and some one, observing her wonderful happiness said, "You are a very happy little girl, aren't you?" She replied, "I should think I am! Don't you know that God is my life?" On her return to her home in a distant town, many who heard of her recovery went to see her; and many were the hearts gladdened by the little child's wonderful statements of Divine Science.

Before closing, I give an extract from a lecture on Art; including the description of a bird whose species is now extinct in England.

"Perfectly delicate in form, snowwhite in plumage, the feathers like frost work of dead silver, exquisitely slender,

separating in the wind like streams of a fountain, the creature looks like a living cloud rather than a bird.

It may be seen often enough in Southern France and in Italy. The last known of in England came thirty years ago, and this was its reception, as related by the present happy possessor of its bones and feathers.

'The little egret in my possession is a most beautiful specimen. It was killed by a laborer, with a stick, near Beverly, and was brought to me covered with black mud and blood, in which state it was sent to a taxidermist, and restored in a wonderful manner.'

Now you will feel at once that while the peasant was beating this bird into a piece of bloody flesh, with his stick, he could not, in any true sense, see the bird,— that he had no true pleasure in that, or anything else. You feel that he would become capable of seeing it, in exact proportion to his desire *not* to kill it, but to watch its life. Well! That is quite a general law: In the degree in which you delight in the life of any creature you can see it; not otherwise. As you would feel that if you could enable the peasant rightly to see the bird, you had in great part educated him. The next thing to be contrived, would be that he should be able to see a man rightly, as well as a bird; to understand and love what was good in a man, so that the sight of a good man should be a joy to him. Then the last part of education will be whatever is meant by that beatitude of the pure in heart, seeing God rightly, of which I shall not speak to-day."

So says John Ruskin, whom we rightly honor; but Jesus teaches that the first and the last of all true education is to know God, that all manifestations of Life may be known as his ideas.

Is there not in this pathetic incident a deep suggestiveness of higher Truth? The animal belief attacks, as did the peasant, the beautiful birds of promise which come with messages of infinite Truth and Love. Is not "Science and Health" like the dove which of old descended upon Jesus at his baptism, bringing to every child of God the message "This is my beloved Son"? None can attack this mes-

senger save in awful ignorance of the fact that Life has but one source, that God is Life and the man who chooses the murderer, turns the knife against his own bosom.

That this word is from God, we have the fullest proof; for it not only heals sickness, but purifies and exalts character and reveals God or Good as the one reality, and the followers of the Prince of Life know too, as did the beloved disciple, that "we have passed from death unto Life because we love the brethren."

This Life is our strength, our rest and our joy and we know it to be also the "mighty God, the Everlasting Father and the Prince of Peace."

AN UNUSUAL PROCLAMATION.

HARTFORD, CONN., March 13.— Governor Morris's Fast Day proclamation issued this afternoon is attracting considerable attention on account of the somewhat unusual wording. It is as follows: —

I hereby appoint Friday, the 23d day of March, as a day of fasting and prayer.

It has been the custom of the people of this Commonwealth for many years to observe this day by meeting in their places of public worship, and invoking the blessings of heaven upon this country. The minds of the people seem so greatly at variance concerning the things needful for their happiness, that it would be well for them to continue the custom of observing this day, and in their invocations say: "O, Jesu hominum salvator, with Thy gracious light illumine the minds of thy children, who, groping in darkness, are unable to see the truth when it is presented to them."

(Signed) LUZON B. MORRIS.

Boston Post.

OUR readers may observe that several cards in this *Journal* show that the rooms and residences of the Scientists publishing them are now on Massachusetts Avenue instead of West Chester Park. The explanation is that the name of West Chester Park has been changed to Massachusetts Avenue, and the numbers have been reversed, commencing at the Harvard Bridge and running from, instead of toward, the bridge as formerly.

ON last communion day there were added six hundred and ninety-seven new members to the roll of Mother Church. The total membership is now about twenty-five hundred.

SPIRITUAL POWER.

JOHN B. HOUGH.

CHRISTIAN SCIENCE teaches the reality of the spiritual Kingdom and the unreality of the material. Has not this heretofore been a stumbling block in all our thinking and living? We have made such a reality of everything material, and this too in direct contradiction of the evident teachings of Scripture, that we have failed to get a realization of spiritual Truth. In a word, we have not given the Scriptures a true spiritual interpretation.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5: 12.) How can we let our light "shine before men" if we have not Life? "If we live in the Spirit, let us also walk in the Spirit." (Gal. 5: 25.)

Spiritual power is what many have been striving to attain, and, it would seem, with but poor success. It has been thought that there were two powers always warring against each other, but now, in the nineteenth century comes Christian Science to reveal the Truth to those who are willing to see it, who are willing to accept it, who are willing to *live* it, who are willing to be made "new creatures," who are willing to become "Sons of God," who are willing to "walk, not after the flesh, but after the Spirit." And how are we to do this? By putting down self and all false personality, by realizing that it is unreal, by knowing and understanding that "God is all."

When we come to an understanding of this, we then have spiritual power that enables us to destroy the fruits of the flesh, pride, envy, malice, hatred, passion, selfishness, and it enables us to bring out the "fruits of the Spirit,— Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Now "the greatest of these is Love." Love is the foundation stone — the root — the life of the tree that bears these fruits. "Love is the fulfilling of the law." Love is God. "Love never faileth." (1 Cor. 13: 8.)

And this understanding gives us not only a willingness to

work for the Master, to follow in the footsteps of Him who "went about doing good," but it gives us the desire and the strength and the ability, the spiritual power to help others.

Not only shall we thus be a blessing to others, but we shall ourselves have a peace and joy that the world knows not of. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." (Isa. 26 : 3.)

Then too, Christian Science teaches a practical religion.

When we come to a full realization of the fact that God is our wisdom, our knowledge, our all; that when we "seek first the kingdom of God, and His righteousness, all these things shall be added" (Matt. 6 : 33) — then, and not till then, shall we know or appreciate our capacities in both mental and physical spheres.

We shall then find not only that spiritual things are made clearer to us, but our perception of any or all subjects that may present themselves, will be found to be greatly enlarged. We shall accomplish more, and with less fatigue, and require less rest or repose.

We shall cease to let fear rule over us. "I will fear no evil: for thou art with me."

We will not wear ourselves out taking "anxious thought," worrying and fretting over what may come to pass, for "All things work together for good to them that love God."

Let us claim more and more of Truth; advance in the understanding; demonstrate Principle, and we shall not have to seek opportunities for doing good. Our work will be shown to us.

We need to watch lest we fail to improve the opportunities we have. We need spiritual power to discern the "signs of the times"; to know when to sow the seed and when to thrust in the sickle; when to speak and when to hold our peace.

"If any of you lack wisdom, let him ask of God."

It may not be ours to preach from the pulpit of some church, but we can and must preach Christ, Truth, in our every day life, — to the world wherever we come in

contact with it, whether in public or private, at home or abroad. "He that is not with me is against me; and he that gathereth not with me scattereth." (Luke 11 : 23.)

Those who have no correct knowledge of Christian Science look upon it with suspicion and prejudice, and it is commonly but erroneously supposed to be only a system of healing physical infirmities, but this is only part of the truth. It is true that Christian Science does heal disease — destroying the false beliefs of mortal mind — and many are the very remarkable cures that it has effected, and is daily effecting, but it does not stop there. It lifts one up to a plane of Christian living, to a spiritual understanding, giving them a true conception of their spiritual power, showing them the Fatherhood of God, and the Brotherhood of man; teaching them how to love their neighbors as themselves, showing them the Christ as nothing else ever has done. And how vividly the errors of mortal mind are revealed to us as we advance in the study of Divine Science, as we drink deeper from the "Fountain of Life"; and as they are revealed to us we also see their falsity, their unreality, and thus, while once they would have seemed like insurmountable barriers in our pathway, we now know that we can overcome and destroy them by the power of Spirit.

Let us never be discouraged, for though we no sooner conquer one error of mortal mind than others appear, we must "run with patience the race set before us, looking unto Jesus the author and finisher of our Faith." Let us "press toward the mark for the prize of the high calling of God in Christ Jesus," and know, with the apostle that "none of these things move me."

No one can study Christian Science and be afterward satisfied with material conceptions. No one can study it honestly and sincerely without having the Truth revealed to them in a new and living form; without having a desire awakened within them to know Him as He is, to be like Him "whom to know aright is life eternal."

"Beloved, now are we the Sons of God, and it doth not yet appear what we shall be."

SEVEN REASONS FOR BEING CHRISTIAN SCIENTISTS.

A SCIENTIST conceived the idea of asking some students to give their reasons "for the hope that was within" them; or in other words, to assign "Seven Reasons why they believed in Christian Science." There were a number of responses, of which the following ten are published with the hope that they will prove helpful to others. To those travelling along the Way, the encouraging words and experiences of fellow-travellers are always helpful.

I.

1. Because of its infinitely higher teaching concerning God. All previous revelations have been colored by the human concept, but in revealing God as Principle, as wholly a spiritual Creator, as having no consciousness of matter, evil, Science reaches beyond human conception.

2. Because of the "new tongue" of spiritual interpretation of the Scriptures. Abandoning literalism, giving spiritual significance to type and symbol, analyzing all poetic and figurative expressions, the Bible has tenfold more practical force and meaning.

3. For its revival of primitive Christianity, practising again the theology of Jesus, which casts out evil and heals the sick, saying in effect to its accusers, "for which of these works do ye stone me?"

4. For its practical help in all the experiences of life, enabling one to dissect thought, read phenomena, trace cause and effect in character and events, Science successfully refutes the common objection that its teachings are transcendental.

5. For the evident inspiration in its statements, assailing the stronghold, the material senses, in which mortals have always reposed, declaring Spirit to be the real, and matter but a false inference of the human mind.

6. Because it is ultimate Truth. Like the Copernican theory, there can be no higher statement of Truth, though the demonstrations and confirmations of this Christianly Scientific religion will be infinite in extent and character.

7. Because I need it, the world needs it, and no other remedy for sin and death stricken humanity can be given than that which is given in the Bible and "Science and Health."— M. W. B., a Former Episcopalian.

II.

1. Because of its Christianity. Christian Science at once fulfilled my conception of primitive Christianity as taught and demonstrated by Christ Jesus. That was enough. A riper acquaintance with its teachings has more than confirmed my first impressions.

2. Because of its Science. While its Scientific nature did not immediately appear to me, I soon learned that the rules given in "Science and Health" could be sufficiently demonstrated to fully justify the claim to the word "Science."

3. Because of its humanity. Christian Science teaches the true relationship between members of the human family — thus establishing the brotherhood of man. From this it follows that we must manifest more benevolence, mercy, justice, love towards our fellow beings.

4. Because of its utility. It enters into the minutest details of every-day life. It enables one to easily surmount obstacles in business, in the home, everywhere, that without its aid would be very difficult to overcome, if not altogether impossible.

5. Because of its simplicity. By interpreting the Bible spiritually, Christian Science makes the teachings of that sacred book so clear that no vast intellectual training is requisite to grasp its plain truths and to put them into practice.

6. Because of its remedial qualities. Every Christian Scientist who leads the life enjoined by the teachings of Christian Science not only heals the sick and destroys sin, but helps to remove all entanglements.

7. Because of its unity. In teaching that there is but one Mind and that mankind reflects that Mind, it promotes a unity that is in striking contrast with the existing turbulent conditions due to a misundertanding of the nature of God.— W. F. B., "A Business Man."

III.

1. Because by reading, in one week, its text-book, "Science and Health, With Key to the Scriptures," I was healed of pronounced incurable organic malformation of the eyes, accompanied

with intense suffering, for which I had been treated by specialists ten years without relief.

2. Because through the above demonstration, and earnest study of the Bible and this wonderful Book, for seven years, I have been able to further prove the unreality of matter and evil, in the healing of sickness and destruction of sin for myself and others.

3. Because its teaching has made the Bible a new book to me, unlocking its hidden spiritual meaning, and showing the necessity and possibility of fulfilling all its commands, even, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

4. Because I see the brotherhood of man, and the possibility of loving our neighbor as ourselves actually demonstrated in the lives of true Christian Scientists. Also a joy and peace manifested by them, that I do not see among other people.

5. Because through the realization, in a degree, of God's allness and omnipresence as eternal Life, Love and Truth, the only power or Mind, sorrow has been turned into joy, and the *sting* of death destroyed for me.

6. Because it has become to me, and to every one who follows its teachings, a practical, all-absorbing, every-day religion or Christianity, which we love to speak of at all times, and under all circumstances.

7. Because it appeals to me as an irresistible influence for good in the world, which is even now ushering in the millennial dawn through the destruction of sin, sickness and death.—M. A. A., Former Episcopalian.

IV.

1. Because through twelve years' experience with the sick as a trained nurse, I learned that drugs relieve only as far as there is faith in them, proving mind to be both cause and effect.

2. Because beginning my studies under Hydropathic teaching, I there learned that unmedicated water performed cures that drugs had failed to do, showing the nothingness of *materia medica* when once faith in it was destroyed.

3. Because having assisted the leading physicians and surgeons of New York, Chicago and Denver, I found medicine wholly experimental, and surgery largely so, while with Science

there can be no failure if patient and healer are faithful, understanding and adhering strictly to its teachings.

4. Because having learned the nothingness of medicine, I turned to investigate Science. In it I found a panacea for every ill, whether mental or physical.

5. Because it teaches us the signs of the times. It is an education which only comes through revelation, showing that God is Principle, and we are His children or reflections, emanating from the one Source, Divine Mind.

6. Because Science not only heals all diseases, but all sin, and shows us how we may overcome death. It is the greatest discovery that has ever been made, and we owe our Leader endless homage for her courage and perseverance.

7. Because I am convinced there is no other way to reach absolute harmony. It reveals to us the Bible, and shows us Jesus' real mission on earth, that we are only saved by overcoming the flesh and following in His footsteps. — M. E. S., a Trained Nurse. Graduate of Hydropathic School for Nurses, Elmira, N. Y., New Haven Training School, Ct. Obstetrical Hospital, New York City.

V.

1. Unsatisfied with our teachings and experiences, we come into a condition of "Divine Unrest," — a "noble discontent." This is the opportunity for growth and advancement.

2. Approaching the portals of the mental kingdom, we pause on the threshold, to consider if we shall proceed to explore these mysteries, following where they lead us, and forsaking venerated thoughts and reliances. An impelling force leads us on, and emancipates us from the fear that has held us in bondage to educated beliefs and traditions.

3. Our physical maladies are healed by mental treatment alone, and we seek to learn what works the cure. We are told it is the reflection of harmony and perfection from the spiritual reality of Being; that God is Good and there is no evil, for God is all and there is none beside Him; that man is made in the image of God; that the only law is the law of Life, Love and Truth, and that all possibilities rest in these spiritual intuitions.

5. The attraction of the thought is infinite. In its pursuit the mind is most actively occupied; life is elevated and ennobled; the Bible becomes a new book, flooded with the glory of its

revealed spiritual meaning; the true Fatherhood of God and Brotherhood of man are understood.

6. No longer slaves to phenomena, we merge into spiritual consciousness, take possession of our birthright and dominion as sons of God, and rest in the assurance that all experiences are but leading ourselves and others to absolute Good; that there is but one Law of Love for all; and that "they shall all know Him, from the least to the greatest of them."

7. Because it healed me of severe illness after the best physicians had failed to do so. — E. F. H., A Business Man and Clergyman's Son.

VI.

1. Because it teaches that Divine Mind is the one God — Omnipotent, Omniscient, and Omnipresent. That there is no reality but God, and His spiritual creation; and because it refutes Pantheism, and the doctrine of Life and Intelligence in matter.

2. That man is spiritual and eternal, and Mind and matter do not co-exist; and that mortal man is unreal, having only a seeming existence, controlled by the false human senses, subjecting him to sin, sickness and death.

3. That God is Spirit, "God is Love." And only through divine Love, and the complete annihilation of the belief of Life, Substance and Intelligence in matter, can sin and disease be arrested, subdued and destroyed; and perfect spirituality be attained.

4. Because it is the second coming of Truth, declaring universal salvation taught by Jesus the Christ, and it is the only religion to-day that obeys his command to preach the gospel, and to heal disease, as well as sin.

5. Because, after seventy years of sin and skepticism, and forty years of disease, it has resurrected me from seeming death, healed me, and brought me before the judgment seat of Truth, where I am now undergoing a mental and physical transformation.

6. Because it has regenerated me, changed my faculty of reasoning from the human basis to the spiritual, enabled me to read and understand the Holy Scriptures, and how to subdue and destroy the belief of all physical ills and error.

7. I believe in Christian Science because it is the true gospel of Jesus Christ, and also because that when I read and

study "the little book" entitled "Science and Health," it is "in my mouth as sweet as honey."— J. C. S., Formerly a Deistic Freethinker.

VII.

1. My experience during a three years' medical course leads to the following conclusions — That medicine is pre-eminently unscientific, without fixed principle from which to work, and that the etiology of disease, must ever remain undiscovered from the standpoint of material medicine.

2. That while profound research has led to many discoveries in the theoretical branches, and original theories regarding the origin of disease, the indisputable fact remains that Therapeutics to-day is largely a question of experimental knowledge — uncontrolled by definite laws.

3. The frank acknowledgment on the part of many honest men, that a drug has no power in or of itself to eradicate or cure disease, but merely assists nature in her effort toward the restoration of a normal condition.

4. Divine healing as witnessed in my own case, after all else had been tried and found wanting, convinced me that Truth can and will give health and holiness to man if he be but willing to serve Good, God.

5. Christian Science is demonstrable, healing disease through its destruction of the cause, namely sin, as the belief of life and intelligence in matter, revealing man as spiritual, reflecting divine Mind and subject only to spiritual laws.

6. It is founded on the teachings and demonstrations of Jesus, and proved only through individual effort and overcoming, wherein man works out his own salvation through the denial of sense testimony, and the apprehension of his unity with divine Principle.

7. Through "Science and Health with Key to the Scriptures" the spiritual meaning of the Bible is revealed. Inconsistencies disappear, and so-called miracles and mysteries are seen as the workings of Divine Law.—F. P. A Medical Student.

VIII.

1. Because it removes mystery and materialism from man's conception of the divine character and individuality of God, and reveals the ever-presence of our Creator as Eternal Life, Divine Mind and Supreme Truth, the Ego of man and the Universe.

2. It destroys the Pantheistic belief of Life in matter, Soul in body, and Spirit in flesh. Distinguishes between the Pantheistic statement, "All is God," in the sense that matter is God, and the statement of fact — "God is all," in the sense that His creation is spiritual, and thus reveals Mind's Omnipotence. It annihilates idolatry.

3. It is based on the Scriptures and demonstrates this in a scientifically Christian way by healing sin and disease. Thus ushering man into oneness with the mind of Christ, which it teaches is the reflected or expressed image — likeness of God.

4. It follows in its demonstration the life and teachings of Jesus Christ, revealing the naturalness of the spiritual law that heals sin and disease, renewedly honors and appropriates the solemn import of his Messiahship, incarnation, atonement, resurrection and ascension.

5. It solves, as understood on the basis of the Decalogue and the Sermon on the Mount, the great questions of the cure for human depravity, disease, social discords, the gulf between capital and labor, proper education and the righteous conduct of business.

6. It brings patience, purity, and love into the home, makes religion and daily living one, intensifies the hatred of evil in every form, and exalts the pure ideal and heavenly real in character and living, revealing God's image.

7. It dooms mystery, makes immortality and heaven mentally tangible, unites Christianity with Divine Science, increases love for the Bible and its precepts, spiritualizes aspiration and worship of God, and through "Science and Health, With Key to the Scriptures," makes Christianity demonstrable.— C. N., Former Unitarian.

IX.

1. Because it teaches you to be unselfish.

2. Because it teaches you to be loving and kind.

3. Because it teaches matter is nothing, mortal mind keeps you sick, and Good comes in and makes you well as if you were in a dark room and let in light through the blinds.

4. Because it heals people and shows their true understanding of Christian Science.

5. Because Christian Science is your true mind and good thought.

6. Because it teaches you to do good works and not bad works.

7. Because Jesus came to make people stop the mortal mind thought and make them good and loving to all.— R. D., 7 years old.

This was taken down in the exact words of the little Scientist.

X.

WHY?

1. I am a Christian Scientist,
   Because I find to-day,
   In "Science and Health" again revealed
   The Life, the Truth, the Way.

   Its teachings give the true import,
   Of symbol and of sign,
   And lift desire above the creed,
   To God — the Life divine.

2. I am a Christian Scientist,
   Because I've learned that Good
   Alone is real, and lived, unfolds
   One Father — brotherhood.

   The Mind divine — Eternal Life,
   'Tis now as 'twas before,
   The force omnipotent of Love,
   The Shepherd and the door.

3. I am a Christian Scientist,
   Because the doctrine true,
   One Lord, one faith, and one baptism —
   In Science I renew;

   But with its real significance,
   That creed has not defined:
   For thought must look beyond the type,
   To Christ — the Eternal Mind.

4. I am a Christian Scientist,
Because I cannot be
Of other Mind, when Science brings
The Truth and Good to me.

And Jesus' prayer, its answer meets —
God's will on earth is done —
As wakening thought makes glad response,
Father and I are one.

5. I am a Christian Scientist,
Because,— and not in vain,—
I've listened for the Master's call,
Who said he'd come again.

And who could well resist the Love,
That draws with tenderness,
Its children closer to itself,
And chastens, but to bless.

6. I am a Christian Scientist,
In that 'tis Freedom's cause ;
For Good and Love and Life and Truth
Are Freedom's perfect laws.

And Science, Christian is to all,
Who demonstrate its rule,
Of Love divine — the Principle —
That guides the Master's school.

7. I am a Christian Scientist,
Because in Truth I've heard,
Whom John declared e'en from the first
Was God, with God, — " the Word."

With grateful heart I now rejoice,
To know 'twas but a dream,
That ever other faith was mine
Than this — One God supreme.

— H. McD.

LETTER TO MRS. EDDY.

CHICAGO, ILL., Feb. 7, 1894.

DEAR MRS. EDDY: — I would like to add my little mite to the store of manifested love for you, who bore the burden and pain in giving birth to this divine Idea, that is the Saviour of the World. Your words in the February *Journal* came like a healing balm. For three years I was one of the lost sheep wandering amidst the maze of mental medicine or mind cure, called Christian Science. I had "Science and Health," but was so blinded by the teaching I received that it was a sealed book to me. Then I was led to a meeting of true Scientists. It was like drinking from a pure spring after one had drank nothing but impure water. I then turned to the true source. It has been with bleeding footsteps, and dark has been the way, yet I have held persistently to the right, and how glad I am!

It has seemed so hard to understand what the book taught. For four years I have striven and struggled with this sense of self, and must I confess it, only in the past few months have I truly begun to see what it all means, so simple, so beautiful! Yet I would not lose one of the experiences that has brought to me this priceless treasure. When the way has seemed so dark, I have thought of Jesus, and all he seemingly suffered that we might know our true selves, and also of you treading the path alone, turning neither to the right or to the left, no matter how much the seeming suffering may have been; and it has all given me courage to go on. I feel drawn to those dear ones who have been misled as to the true way, and I thank you for your generous words to them all. I am learning to test everything by "Science and Health," and the teachings of Jesus. I know there is but one thing to do, and that is to walk with an eye single to the one Mind that is Good. I am glad to say my husband is also striving for the true way, and it has helped us over many dark places. Our little adopted daughter, eight years old, is also a faithful Scientist and teaches us many lessons.

I could write and write, but I know how precious is every moment of your time. I do not ask for a reply, or expect one. I do not know if this will be deemed worthy your attention, but I

wanted to tell you how much your words have helped and strengthened me.

I do not see the person, but the spirit that shines through the so-called person. We send our love and blessing many, many times to our brave and loyal Leader.

Lovingly yours in Truth,

LIDA D. JAYNES.

"MINE OWN COUNTRY."

L. C. H.

"Let me depart, that I may go to mine own country." 1 Kings. 11: 21, 22.

THUS said Hadad, the Edomite, even while enjoying all the perferment of the sensuous court of Pharaoh, the king of Egypt. He had suddenly become aware that he was in an alien country, and his soul yearned for his own birthright,— the dominion of his rightful realm.

"Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?"

Hearken to the voice of error in the form of this king of sensuality! He would woo the wearied follower of sense into a longer sleep; but the hungering for what was his own, possessed him, and the passionate cry rang out, "Nothing: howbeit let me go in any wise."

Ah! Hadads of to-day, whose thoughts are stirred, delay not, heed not the seductive tones of the tempter, but bid it avaunt in the words of the blessed Master, and get you to your own country? What is your own country? It is your rightful heritage, — God-given — the realm of spiritual thought.

Now the disquiet of Hadad is sweeping from shore to shore! What is this spirit of unrest? It is the presence of the Christ which the two possessed with devils discerned, when they cried out, "What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time?"

Oh! "wonder-wounded hearers" of this hour, it is the cadence of the symphony of Truth, not the tone of "Sweet bells jangled, out of tune, and harsh;" pause, and listen to this "diapason closing full in man!"

Children of Israel, behold a Moses goes before you. It is the

spiritual Idea of Love so divinely manifested to this age who draws aside the curtain of sense, and reveals the glory of the promised land of Divine Mind!

The soldiers of Christ are marching homeward, with this treasure-trove of Truth, and across their banner, in blessed revelation are written the words, "Mine Own Country,"— Realm of Divine Thought.

THE MOTHER CHURCH.

THE enclosed letters speak for themselves, and have been in such demand by the Scientists here that it seemed to me their usefulness might be enlarged by having them published in the *Journal*.— BARBARA M. PRINCE.

"God's blessing in this hour rests upon the heart, (motive) of every one who sees in this edifice the visible sign of "God with us.

Oh if Christian Scientists everywhere could only see what this church edifice means for the Cause, yea for the whole world, they would rejoice that they were permitted to cast in towards its erection! It is not the Boston Church, but the Mother Church, which like the Mother's heart, must and does embrace every one. What does it represent? It is the visible symbol of the power of Love in human hearts to overcome human hate. Then we must erect such a temple as shall fitly represent our great cause. All the money belongs to God, and error cannot make us feel poor in any sense, but the blessedness of the "poor in Spirit," which is our Master's benediction."

"There is just as much money, just as much honest business, even in a mortal sense, as there has been any time. But mortal mind has mesmerized itself into a belief that there is not; and it is suffering the effects. The belief will destroy itself, then mortals will waken out of it and say, "times are better," "times are good," and I fear Christian Scientists have fallen into the error, and have said, Amen! Now we must no more suffer the world's belief in scarcity than we should in sickness. God is not going to do any more than all, and He did that when He gave man dominion. We are letting error rob us. There is now plenty before our eyes. Let us open them and see it. — WM. B. JOHNSON."

NOTES FROM THE FIELD.

DEAR JOURNAL: — YOU ask for instances of slow demonstrations and I think my experiences have been slow enough to encourage the slowest. I always hated to wait. I thought when I first came into Christian Science nearly three years ago, that I should preach the gospel and heal the sick without delay, and during the first few months many claims did vanish.

A year ago I studied and though the voice that spoke to me then told of the glory that should be revealed, it also told of the Red Sea and the Wilderness, but I had to learn by experience that only through obedience and patient waiting could the way to Harmony be found.

With the exception of two short visits I have not seen a Scientist for ten months, and no one here seems to care about the good news yet. Claims that had formerly been vanished or hidden by will-power, persistently dogged my steps as if they knew I could no longer put them to flight with carnal weapons.

One of the most stubborn was the claim that said I was wasting my life. Hitherto I had had plenty of work to do and I was always busy chasing some fresh phantom in the hope that when grasped it might prove useful to myself and others. Now every prop in the way of material work was removed and error said I was useless and idle, and I often believed it.

Once when I thought surely I should soon march on I read, " whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not." (Numb. 9. 22.) A *year!* It was terrible to think of. This was many months ago and I am still waiting, but when I look back it seems like a few days, and I am full of joy and hope, knowing now that I have been having all I wanted and that infinite Love is here, now, not in some other place, and that He has said " they shall not be ashamed that wait for me." (Is. 49. 23.)— C. V.

REV. E. M. BUSWELL.

Dear Sir: — I thought I would write to you to let you know how we are, and that we have not forgotten you. Your kind letter came to hand in due time. We received it on Sunday

morning. I cannot describe the feelings of my husband and myself. He was deeply affected. I never saw such a change in any one in my life. After my son read the letter, he said that he believed every word of it. He has for years been a skeptic; did not believe in anything. It seemed that a miracle had been wrought in him; that dreadful bunch commenced to go away, and it is nearly all gone. I never was so happy in my life. I felt all the pain leave me. I felt as though I was in heaven for a time. I feel that the dear Lord was with us that Sunday morning.

We did not have money enough to get us the books that we wanted. We are going to have them, for we are Christian Scientists and nothing else. How often we have wished that we could be permitted to attend your church. It is such hard times here there is no money to be had. Our nearest market is Ferndale, forty-five miles from here. There is no doctor where we live nearer than there. The doctors charge $75.00 to come from Ferndale here.

There is a Christian Science church seventy-five miles from here. We will try to go up there some time. Please remember us in your prayers. We join in best wishes to you.— C. K., Upper Mattoll, Cal.

Referring to this letter Mr. Buswell says: —

"I will enclose a letter from California. I do not call to mind the letter they refer to, and I know all the treatment they got from me was in the letter. Truly the mighty Truth is being felt everywhere, and this is the way the sick are healed."

Extract from a Letter.— I have been spending four months here at Viareggio, a little sea-side place about midway between Leghorn and Spezzia, about two and a half hours by rail from Florence, where I passed the Spring, being called there from Venice where I spent last winter. My son-in-law called for me to come, because of the condition of my daughter, who for a year and a half had again been under medical treatment, and to human sense had undergone — what with almost unheard of operation and drugging — more than can be or should be described. During all this time, of course, I could only stand apart and let mortal thought have its day. At last, my son-in-law in a feeling of hopelessness said, "I have abandoned all medicine, told the doctors not to come unless sent for, do as you wish."

My daughter was treated in Christian Science. In three or four weeks she was up and manifesting perfect health, and all who saw her would say, "What does it mean? is it a miracle?" We know it is the simple Truth, which is God. "Thine is the Kingdom, the power and the glory, Amen." My daughter means to study earnestly "Science and Health," and my son-in-law feels that he has touched Truth. A clergyman of a church in Rome has become intensely interested in Christian Science, and expresses himself as fully convinced that it is the true theology. He has accepted the statements of Christian Science, and now possesses all of Mrs. Eddy's works, of which I sent him a list, all being sent him by a friend who returned to America.—F. G.

THESE words from one of our pastor's sermons: "Spiritual growth then means the process which seems to go on, as mortals awaken from the dream of sense, and realize the eternal facts of Being," led me to review the "blessings in disguise," which awakened me from the dream of material sense to accept the glorious truth as taught in Divine Science. In the hour of sorrow, sickness and bereavement, God's face was hidden from me, and "I knew not where to find him." I could not pray to a God who sent trials and afflictions upon his children.

In the midst of this seeming gloom and despair a lady who had been healed in Christian Science came to tell me of its healing power, and persuaded me to go (even went with me) to her who is now my dear Teacher. The first gleam of light that reached my darkened thought showed me that God did not send sickness and death as punishment. Glorious thought! One link in the chain of bondage to human beliefs broken by the law of Truth. It was a slow process this growth out of self and human sense, but to-day, through the teachings of "Science and Health," I can say "All is well with me": through faith and understanding I have been able to demonstrate over claims of error in myself and others, and to realize in some degree the Allness of God. I am learning to recognize the perfect man of God's creating, who reflects everlasting Life, never changing Truth, and Divine Love. —M. M. E.

DEAR JOURNAL:—Your timely remarks in editorial of March JOURNAL in regard to the advertisements of medical imposters certainly merits earnest consideration and prompts me to give a

recent experience of my own, where in an advertisement recording minute symptoms and a sure remedy for a prevalent ailment, was deftly hidden beneath an innocent looking puzzle.

A bright boy — a fellow traveller — seated near me was absorbed in its solution, and finally appealed to me for aid. I had not worked over it ten minutes before I was attacked by strong symptoms of sick headache. Suddenly the child turned the box containing the puzzle upside down, saying, he wanted to try it another way on the table. Thus leaving the bottom of box exposed, and in it, I saw these words.

"If the solution of this puzzle produces sick headache use —— a certain cure."

Then I saw what had produced my apparent illness, and how to meet and put it to rout. I was deeply impressed with the evil of this method of advertising sick thoughts and thus imposing them upon the public, and was more than ever impressed with the fact, that he who is armed with the power of Truth as taught in "Science and Health," should be doubly vigilant in the warfare against this *protected* evil. The JOURNAL as a medium through which Christian Scientists may give and receive so much helpful encouragement, is growing daily dearer to its readers.— MRS. S. J. CLINE, TOLEDO, OHIO.

MR DEAR MOTHER, MRS. EDDY: — I have been at work making some money for the furnishing of the Mother's room in the Church and I am doing very well and I think I have made my money in a good way. I have made six dollars and a quarter. I will tell you how I made it. I sold iron holders and I made doilies, and dust caps, and I would help my mamma.

I am making some boys' stockings now, and I will sell them at 75c. a piece; if I make a nice profit on them I will make more.

I am ten years old. I have read "Unity of Good." I think it is very nice, and I read "Science and Health." I like it very much too. I read the Bible two or three times a day. I have read the book you wrote about "Christ and Christmas"; I see so much harmony in it; I think that is very nice where the little girl is reading to her grandpa in "Science and Health."

My mother teaches the Sunday-school class (the children); she often has twenty-five and they are so smart. The youngest is four years of age — he comes every Sunday. We attend the

Christian Science meeting. I get up in front and listen to every word that is said, and I think about it.

Well, I must close now.

I read in the JOURNAL, and I saw some good thoughts in it.

Good-bye,

BOLENA SAUNDERS.

I HAVE been reading the *Journal* for several years, and have read with great interest from time to time, of the good work going on in our sister churches, but have seen very little reported from our flourishing little Church here in New Haven, Connecticut.

We are holding interesting Bible class services on Sunday at 10.30 A. M., and on Wednesday evening. We are glad to see the interest manifested by visitors coming in, many of whom become regular attendants. It proves to us that if we sow the seed and cultivate the soil, God will give the increase.— NATHAN HALE.

I WISH to give my testimony to the healing power of Christian Science. I am seventy-five years old. About eighteen months ago, I was attacked by a serious trouble, as the result of using tobacco from my boyhood.

There was but little hope for me in the old way. My wife had that wonderful book "Science and Health" and I was led to read it.

I decided to cling steadfastly to God as my only help. I met with opposition from relatives and neighbors, but thank God I am healed. I have also lost all desire for tobacco.— DANIEL JAMESON, AUBURN, MAINE.

MY demonstration published in the February *Journal* has been a beautiful proof of the wisdom and consequently the good for all, of not making quotations from the works of the Rev. Mrs. Eddy, but to indicate where they can be found. It has already to my knowledge been the means of placing the "little book" in four new hands, and caused others to turn to it.

Had the passage been quoted instead of the Book referred to, it would probably have satisfied the reader with a limited supply of Truth.— K. E. R.

THE question was asked me not long since, how I came to be a Christian Scientist.

My reply was, "through healing." For several years before I heard of Christian Science I had been a great sufferer from many diseases, had sought relief in various remedies and tried many physicians, but all to no avail, and had almost given up in despair, when I heard of Christian Science. I had lost all faith in medicine, and when I learned that Christian Scientists gave none, I decided to try this new method of treating thinking it could do me no harm if it should do me no good.

Was not conscious of any change for several treatments. But finally the claims gave way and I was healed. A new life was opened up to me. At once I became an earnest seeker of the Truth which had healed me. I began to study "Science and Health" and the more I studied the more I desired to understand its teachings.

In a short time after, I sat through a class during which I caught sight of the real. Oh, what joy to learn of the true and only God, and of the God-given dominion of man as revealed in "Science and Health." What a *grand beautiful* book the Bible is when we have the "key" to unlock its treasures.

It is four years now since "Science and Health" first found its way to our home. It has been my constant companion. During this time mortal mind has tried in various ways to rob us of our new found treasure, but Truth has always proved to be sufficient for us in every trial. We have learned that it is only by faithful obedience to Principle that we can be able to destroy these seemings of error, and "rise into newness of life in Christ Jesus." We have our Christian Science meetings every week and our little band here are all doing good work. We find the study of the Quarterlies very helpful and the *Journal* is eagerly read and we feel we could not do without its messages of Truth and Love.— M. E. COX, SAVANNAH, MO.

IN this city when the depot burned, all was burned except the portion of the room containing our box with "Science and Health," and the tracts. Those were not touched by the fire. — F. C. M., DENVER, COLORADO.

THE pure in heart see God in everything, and see Him everywhere; and they are supremely blessed. — JOHN G. HOLLAND.

EDITOR'S TABLE.

Thou shalt have no other gods before me.

In our last issue we endeavored to bring out somewhat the meaning of this first, great commandment. We stated that as a commandment it was directed against every kind of idol worship, including the worship of heathen gods of wood and stone, and endeavored to show its greater and deeper meaning both as a commandment against all forms of idolatry and a declaration of divine law. To aid us in seeing it as fundamental Truth, and as showing that all the commandments or declarations following it which go to make what is usually termed the Mosaic Decalogue, hinge upon and are derived from it, we will in a general way consider them seriatim.

The next commandment and declaration is:

Thou shalt not make unto thee any graven image, or likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow thyself down to them nor serve them.

It requires no elucidation to show that this is but a reaffirmance of the first declaration. To have a graven image, or any likeness of anything, anywhere, is to have, or attempt to have, other gods before God. The language could not be broader. It relates to the highest (heaven,) as well as the lowest,— not alone the earth, — but as if to make further emphasis impossible, it includes "anything" which may be "under the earth."

In our former article we said: "One of the most deplorable forms of idolatry is the worship of the mortal body. It is not made in the image and likeness of God, therefore it is a false god." What is true of body-worship, is true of the worship of any kind of personality, in the sense of embodied personality. If God were worshipped as an embodied personality, or a corporeal being, would not this be worshipping in direct contravention of these commandments? It was possibly to guard against this form of worship that both Romanists and Protestants in their Articles of Faith declared God to be "without body or parts," or "without body, parts or passions." Whether it were so intended or not, this definition carried out, would have the effect to pre-

vent such worship. It is clear, however, that any worship of God based upon a wrong conception of him, or which seeks to strip him of his character as infinite, bodiless Intelligence and universal Love, is an attempt to set him up as an image graven in personal form, and having personal attributes and limitations. Such a God was the Jehovah of the Hebrews, and in so far as this conception of him is still adhered to, he is being set up in the human heart as a graven image.

What is true of the worship of things in heaven,— that is in the higher conceptions of personality, — is, according to the language we are considering, true of every lower form of worship or conception. The only way to avoid the violation of this second commandment then, is to have no other gods than the God of the Decalogue, the God who is the Divine and only Principle of the universe.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

This is a command against swearing — profanity. There is no form of profanity not covered by it. It is directed against the vulgar habit of swearing as that word is commonly understood. Any improper use of God's holy name is a violation of this command. But does its meaning stop here? In the higher sense, what is it to take the name of God in vain? Any wrong conception of God is taking his name in vain. The wrong conception leads to wrong teaching and preaching, wrong action and living, and these must needs bring their penalties. To make of God a graven image in the sense above indicated, is taking his name in vain.

Whatever makes him less than supreme, less than all-power, all-wisdom, all-love, is taking his name in vain. To attribute any real power, authority or dominion to anything or any one else, is taking his name in vain. It is living in vain relation to him, and all attempts at having other gods than God, sooner or later leads every mortal to exclaim as did Job, "All is vanity and and vexation of spirit."

Remember the Sabbath day to keep it holy.

This is an injunction to keep the Sabbath. It includes all that is generally claimed for it. But in the fullest sense, What is the Sabbath? It is the Lord's day, and the Lord's day is the best day. What makes the best day? Day here may be used both in

the sense of time and of eternity. To have a perpetual Sabbath, an eternally enduring best day, is to faithfully obey the commandment to have no other gods than God. This will bring the Sabbath to each human consciousness. This will bring *rest*, the rest of spiritual activity,— the only true rest.

Honour thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee.

This includes honor to the earthly parents. There cannot be too much honor accorded to our earthly parents, or too much obedience to them so far as they rightly demand obedience. But is this all our divine injunction means? Who are our parents? Whom did Jesus say was our Parent? The Heavenly Parent, and the Heavenly Parent is our Father-Mother God. Then in its highest sense, the commandment is to honor our Heavenly Parent, God. How shall he be honored? By having no other gods, no other Power, Intelligence, Life, Love or Truth than Him. To honor is to obey. Obedience to God then is compliance with this commandment.

Thou shalt not kill.

This is a command not to murder in the ordinary sense of the term. It is directed against the killing of one's fellow man. But the taking of human life is not the only killing. While nothing short of this will come within the legal definition of murder, yet there is much more included in this language than the commission of murder as it is defined in the laws of our land. Every wrong and blighting thought, every injurious purpose, held against our neighbor, is a killing thought and purpose. Envy, malice, jealousy, hatred,— every quality of mortal mind which would tend to destroy the birthright of another, is a murderous quality. Not only is this true as to others, but as to ourselves. We as sadly disinherit ourselves of our true birthright by harboring such qualities, as we interfere with others. We are suicides in the degree in which we hold ourselves in other than our true relationship to God.

But in a still higher sense, every attempt to prevent the full operation of divine Love in human consciousness, is an attempt to kill. Killing is not necessarily or always the result of an intention to kill. Much of it is done unintentionally. How vitally important then that mankind should so live in the understanding of Good, of Divine law, that they do not attempt to kill either intentionally or otherwise! God is Love. Any attempt there-

fore to shut out from mankind the fullest sense of Love, is either an ignorant or malicious attempt to kill.

The most wicked thing is the attempt to kill Truth; on human planes the next to it is the attempt to kill character. When Cain killed Abel he sought to destroy Abel's character, which was a constant reproach to him. When the Jews crucified Jesus, they sought thereby to destroy the Truth he taught and demonstrated. They crucified him in ignorance, believing that they were thereby doing their God a service. But their ignorance was a killing ignorance, so far as they were able to kill. Every thought, purpose, and act apart from God as Divine Principle and Love, therefore, is in this sense a killing thought, purpose and act. There is but one way to avoid violating the command not to kill, and that is to have no other gods than God.

Thou shalt not commit adultery.

This prohibits the violation of the moral law of chastity in the broadest possible sense. There is no form of unchastity against which it is not directed. Every lustful or impure thought and act, is a violation of this command. The impure thought, even though not expressed in act, is the commission of adultery. So the Master expressly said. He also said: "That which cometh out from a man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man." Every one of these qualities is an adulterous quality. Webster defines adultery thus: "Adulteration; corruption; lewdness; unchastity of thought or action; faithlessness in religion; injury; degradation; ruin." Thus we see that even according to the ordinary definition of the word, adultery is much more than the violation of chastity, as that term is commonly understood. Any form of dishonesty is adultery. We hear much of the adulteration of food in the commercial world; this is a form of adultery. But in the higher sense, any departure from the law of righteousness is adultery. Any violation of the first commandment is therefore adulterous. Hence the only way to avoid committing adultery is to have no other gods than Him who is wholly pure.

Thou shalt not steal.

A sweeping interdiction against every kind of theft. To steal in the strict sense is to take away from any one their just rights,

whether those rights be vested in property of a material kind or otherwise. It is theft to unjustly deprive one of a single right vouchsafed him by the laws of the land, although it is not technically so defined in our criminal codes. It is crime to trespass in any manner upon the rights and privileges of another. It is not less stealing, however, to trespass upon one's own rights. Although we may not become amenable to the civil law by stealing from ourselves, we nevertheless become so to the divine law, and we must suffer the punishment resulting from such theft. In the mental realm, any thought or purpose, which in any manner interferes, or tends to interfere, with the mental rights and duties of another, is a violation of this commandment. So also as to ourselves. Any abridgment of our own rights, duties or heritage, is likewise a violation.

Let us think of this seriously. When we hold aught against our neighbor than love, are we not stealing from him? When we hold ourselves in aught but our true selfhood, and act accordingly, are we not stealing from ourselves? When we do an unjust act, or think an unjust thought, we are stealing at once from our birthright and our neighbor's.

Any form of dishonesty, both in the material and mental realm, is in conflict with this mighty commandment. When we plagiarize from the writings of another, what are we doing but stealing? Ah! the word "steal" is a word of wide significance, and must we not indeed pursue a strait and narrow course to avoid violating this divine law?

Whoever falsely teaches, whoever in any manner misleads his fellows from this strait and narrow way, whoever points to any other way than the Christ-way, is consciously or unconsciously stealing from his neighbor, and from himself.

How shall this theft be avoided? Only by having no other gods than God, only by being governed wholly by Divine Principle.

Thou shalt not bear false witness against thy neighbor.

This is a declaration against false-swearing. It covers every form of false testifying, either upon the witness stand under the solemnity of an oath or otherwise. But is this all? Everything that has been said above as to injury to the neighbor and self, is equally true here.

To do an injurious act, or hold any injurious thought, against the neighbor, is bearing false testimony against him. So also as to ourselves. Our best neighbor is our own true self. If we

live on right terms with this neighbor, there will be no difficulty about our neighbor across the way. If we live in constantly neighborly terms with the Christ-Truth, we shall avoid bearing false testimony against our neighbor and against ourselves. To avoid bearing such false testimony, we must forsake all selfish motives, abandon the idols of the false senses, and have no other gods than God.

The next and last of the Ten Commandments, declares against covetousness. Covetousness is the outgrowth of selfishness, and selfishness is the basic sin. Every form of sin springs from self,— the false self.

When this false element is rooted out, there will be nothing left which could violate the other commandments. There is but one way to root it out, and that is to have no other gods before God.

If we were to look upon these commandments, and this enunciation of divine law, only through the lens of material sense, we might well say as did the Children of Israel to whom God spake through Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." But from the Mount of Divine Science, we can fearlessly approach the altar of Truth and Love, and hear with glad ears the reassuring words of Moses: "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not."

A moment's thought will show us how intimate is the relationship between the Sermon on the Mount and the Mosaic Decalogue. A mere glance at the two will prove that the former has its basis in the latter.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Poorness of spirit as here meant, is the wealth of divine understanding which brings such a consecration of purpose to the things of God that all else becomes poverty,— nothingness. This consecration drives out from consciousness all other gods than the God of the Decalogue.

Blessed are the pure in heart: for they shall see God.

How shall God be seen and known? Only by having no other gods than the one Pure Good,— that omnipotent Intelligence who is too pure to behold iniquity. God, unclouded with gods of human construction and conception,— Good unmixed with evil,— this is the God of the Decalogue, and before him shall no other's be had.

And so with every one of the Master's sayings; they may be traced back to this one great primal Truth. The Bible from Genesis to Revelation is but an amplification of this primal Truth. All that the prophets said and did was in illustration and corroboration of it.

So with Jesus' words and acts from the manger to the cross. So with the words and acts of the apostles. They were to show to blind mortals the folly, and the ultimate impossibility, of having any other than the God who is almighty, all-wise, all-powerful.

If it needs but a glance to see the indissoluble link between the Sermon on the Mount and the Decalogue, so is it with the Decalogue and Sermon on the Mount, and our text-book "Science and Health, With Key to the Scriptures."

We see that it is based absolutely on this first great declaration. And its every word and phrase is in emphasis and elaboration of it. The primary statement of our text-book, upon which depends every other of its statements, that there is "no life, substance or intelligence in matter," but that "all is Mind," is but a re-statement of the declaration, "Thou shalt have no other gods before me."

Until this conception of the Decalogue is grasped and applied as the fact of existence, men will go on in the delusive attempt to have gods of their own. We do not scruple for an instant, therefore, to affirm that our text-book is born of that same God who spoke through Moses on Sinai; that it is but the continued reverberation of the Sinaic thunderings; that its echoes can no more be hushed in human history, or shut out from human consciousness, than can the facts of the Decalogue and Sermon on the Mount, or the verity of the historical Moses and the historical Jesus.

Many thousands of persons in this land and in other lands, will bear testimony to this statement: that until they understandingly read "Science and Health" they had not the remotest conception of the meaning of the Decalogue in its deep interior sense; it was to them but a moral code, intended only to warn against the commission of wrongful and criminal acts in the material or external sense. They do not in their higher understanding of its meaning, detract one iota from its worth as a moral code, in the ordinary sense. On the contrary, its significance in this respect has become mightily intensified. But now, in the

light which has been thrown upon it by the revelation of Divine Science in this age, they clearly see in it the very essence of existence,— the reality of all true Being.

It stands as the Principle of Life expressed in words, to be worked out in the actuality of demonstration in the absolute, as truly as the principle of mathematics, in the relative sense, must be worked out in practical detail in order to make it available.

THE extract from the *Bridgeport Conn. Union*, appearing in our last number scarcely states the case of the Christian Scientists correctly. Referring to them it says, "These fight back, and a periodical called the *Living Issues*, has been established to combat the attempts of the doctors to break down the Scientists."

The mistakes in said article are, first, that the Scientists are not fighting back, or fighting in any other way; second, the *Living Issues* has not been established by or in behalf of Christian Scientists, but is entirely independent of them, although from a sense of justice, advocating the rights of Scientists to heal the sick in their own way and by their own method of treatment. In the extract found on page 28 of the last *Journal*, it will be seen that the editor of the *Living Issues* expressly disclaims being a Scientist.

In appearing before certain committees of the legislatures of some of the states, the Scientists were not at all in a belligerent attitude, but went to ask simple justice at the hands of those bodies, that they might not be unnecessarily or unjustly hampered in their healing work by prejudicial laws.

IT seems that the statement sent out through the associated press dispatches, and, of course, published in all the leading dailies in the country, to the effect that a number of indictments had been preferred against Christian Scientists by the grand jury at Utica, N. Y., because of the death of Mrs. Canfiled, was a canard. The fact is that no indictments whatever have been found. On the contrary the Scientists who appeared before the grand jury were treated with the utmost courtesy and are said to have made a most favorable impression. It has been said that this canard was sent out by interested persons for the purpose of influencing legislation over the country against the Scientists. We do not vouch for the correctness of this view of it.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. JUNE, 1894. No. 3.

LAYING THE CORNER STONE.

MARY BAKER EDDY, AUTHOR OF "SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES."

LAUS DEO, it is done.
Rolled away from loving heart
Is a stone,
Lifted higher we depart
Having one.

Laus Deo,— on this Rock
(Heaven chiseled squarely good)
Stands His Church —
God is Love and understood
By His flock.

Laus Deo, honor it ;
Slumber not, in God's embrace
Be awake ;
Like this stone be in thy place,
Stand, not sit.

Cold, hollow, silent stone,
Dirge and song and shoutings low,
In thy heart
Dwell serene, — and sorrow? No,
It has none,
Laus Deo!

CONCORD N. H. May 21, 1894.

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LAYING THE CORNER STONE.

CONCORD, N. H., 1894.

MY BELOVED STUDENTS: — On the 21st day of May A. D. 1894, with quiet, imposing ceremony is laid the Corner Stone of "The First Church of Christ, Scientist," in Boston.

It gives me great pleasure to say that you, principally, the Normal class graduates of my College, and well known physicians, teachers, editors, and Pastors of Churches, by contributions of $1,000 each (reckoning husband and wife as one) have within about three months donated the munificent sum of forty-two thousand dollars for building the Mother Church. A quiet call from me for this extra contribution, in aid of our Church Building Fund, found you all "with one accord, in one place." Each donation came promptly, sometimes at much self-sacrifice, but always accompanied with a touching letter breathing the donor's privileged joy.

The granite for this Church was taken from the quarries in New Hampshire, my native State. The money for building "Mother's Room," situated in the second story of the tower on the northeast corner of this building, and the name thereof, came from the dear children of Christian Scientists, a little band organized by Miss Maurine R. Campbell.

On this memorable day, is laid away a copy of this address, the subscription list on which are your several names in your own handwriting, and your textbook, "Science and Health, with Key to the Scriptures," — and other works written by your Teacher, the Discoverer and Founder of Christian Science. Without pomp or pride, laid away as a sacred secret in the heart of a rock, there to typify the prophecy: "And a man shall be as an hiding place from the wind, and a covert from the tempest; . . . . as the shadow of a great rock in a weary land." Henceforth to whisper our Master's promise:

"And upon this rock I will build my Church; and the gates of hell shall not prevail against it."

To-day, be this hope in each of our hearts, as precious in God's sight as shall be the assembling of His people in this Temple, sweet as the rest that remaineth for the righteous, and fresh as a summer morn, that from earth's pillows of stone, our visible lives are rising to God. As in the history of a seed, so may our earthly sowing bear fruit, exude the juice of that vine whereof our Father is the husbandman, be poured into the cup of Christ, drunk after the manner of Jesus, and inspire the whole race.

To-day I pray, that Divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn soon break upon the spire of this Temple.

Does a single bosom burn for fame and power? Then when that person possesses these let him ask himself, and answer to his name in this Corner Stone of our Temple, Am I greater for them? And if he thinks that he is, then is he less than man to whom God gave "dominion over all the earth," — and the meek who "inherit the earth." Even vanity forbids man to be vain, and pride is a hooded hawk which flies in darkness. Over a wounded sense of its own error let not mortal thought resuscitate too soon.

In our rock-bound friendship, delicate as dear, our names may melt into one, and common dust, and their modest sign be nothingness. Be this as it may, the visible unity of spirit remains, to quicken even dust into sweet memorial such as Isaiah prophesied: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."

When the *hearts* of Christian Scientists are woven together as are some of their names in this web of history, earth will float majestically heaven's heraldry, and echo the song of angels, — "Glory to God in the highest, and on earth peace, good will toward men."

To the Church of Christ, Scientist, in Boston, and espe-

cially to the children that I christened, my heart gave birth. And I would remember thee, oh Zion, with healing on thy wings, and thy walls vocal with salvation, and thy gates with praise. Lovingly yours,

MARY BAKER EDDY.

THE above message from our beloved Teacher and Leader tells us of that event which marks one of the great epochs in the history of Christian Science.

With "a pen of iron, and with the point of a diamond" is this event above portrayed. These words of love are for us all; they are jewels of benediction out from the Mother-heart, which will be put by each in a setting of reciprocal love, and laid carefully away in the sweet casket of memory.

This message, with its accompanying memories, will indeed be "graven upon the tables of their (our) heart, and upon the horns of their (our) altars."

We have only to add that along with said address there were placed in the corner stone, the Bible, copies of each of our Leader's books, and three cards, which latter contained, first, a list of the donors of the sums of $1,000 each as given below, second, a grateful acknowledgment thereof by our Leader, and, third, the names of the Christian Science Board of Directors, registered in the hand of the Leader.

The ceremony was of the simplest character. It consisted of silent prayer, and the audible repetition in unison of the Lord's Prayer by the Christian Science Board of Directors, thus quietly fulfilling the Scripture, "His voice was not heard in the street."

And thus unostentatiously was consummated the laying of our corner stone,— the type of that stone which of old the builders rejected, but which "is become the head of the corner: this is the Lord's doing, and is marvellous in our eyes."

It might have been pleasant for all the dear students to have been personally present to witness the act, but is it not much better for each to realize in the secret closet of his own

consciousness its spiritual significance, and thus be a true witness? All were present in purpose and in thought, and all will share in the glory thereof.

As evidence of the watchfulness and faithfulness of those having immediate charge of the matter, we deem it but just to state, that through three successive stormy nights, two trusted students — James A. Neal and Thomas W. Hatten — watched the stone with its precious contents. This was made necessary by certain delays, which prevented for the time being, the final completion of a part of the mechanical work.

With an analogy almost approaching the miracle of the Master in bringing out of the mouth of a fish the money with which to pay tribute, the large sum of money referred to in the Address, rolled into the treasurer's hands in prompt response to the Leader's simple call. No doubt, if the history associated with the "demonstration" of these respective sums were known, it would make a chapter which would amaze even the most credulous.

We herewith append the names of such contributors, in the order,— we understand,— in which their contributions passed into the hands of the treasurer.

E. J. Foster Eddy,
Caroline W. Frame,
Elizabeth P. Skinner,
Emilie B. Hulin,
Emily M. Meader,
Josephine Curtis Otterson,
Eldora O. Gragg,
Mrs. Livingston Mims,
Carol Norton,
Augusta E. Stetson,
Mrs. R. E. Kent,
S. J. Hanna,
Camilla Hanna,
Berenice M. Goodall,
Pamelia J. Leonard,
John F. Linscott,
Ellen Brown Linscott,
Janet T. Coleman,
M. Bettie Bell,
S. J. Sawyer,
Jennie E. Sawyer,
Sarah J. Clark,
Ruth B. Ewing,
Elizabeth Webster,
Charles M. Howe,
Edward A. Kimball,
Mrs. Kate Davidson Kimball,
Mary M. W. Adams,
Ezra M. Buswell,
Mrs. Elizabeth Buswell,
Mrs. E. A. Thompson,
Mary W. Munroe,
Julia S. Bartlett,
Laura Lathrop,
Isabella M. Stewart,
John H. Stewart,
Mary Hinds Philbrick,
Hannah Abigail Larminie,
Francis J. Fluno,
Mrs. Ella V. Fluno,
Julia Field King,
Miss Emelyn M. Tobey,
Mrs. Ellen L. Clark,
Edward P. Bates,
Mrs. Caroline S. Bates,
Alfred Farlow,
Mrs. Harriet L. Betts,
Mr. and Mrs. Baxter,
Mrs. Ella P. Sweet,
Mrs. Caroline D. Noyes.

TAKE NOTICE.

I HEREBY state publicly and *positively*, that until I advertise through these pages, or send special requests to individuals to the contrary of this statement, I shall not receive a call from any one, nor read letters, MSS. etc., which I have not myself first solicited. I advertise this, after waiting over two years for sufficient time of my own to arrange my writing desk, and while having on hand packages of sermons, with request that I examine them, other people's correspondence to read, heaps of MSS. sent for approval, pyramids of letters requiring immediate answers, tired columns of applicants to call on me, business letters innumerable etc.

My work for the Mother Church *is done;* and be it remembered that five years ago I came to Concord, N. H. for the purpose of *retirement.*

If I know myself this is my sole desire — that all whom I have taught Christian Science, and all its teachers and its students, by whomsoever taught, yea, that all mankind, shall have one Shepherd, and *He* shall gather them into his fold, (unto Himself) Divine Love. MARY BAKER EDDY.

MAY 3d, 1894.

I LONGED to gird the harness on,
To work with might and will;
Stern was the voice that said to me,—
"My child, wait and be still.

He only knoweth how to serve
Who knoweth how to wait;
Thus test I all who wish to work
Within my vineyard gate."

— *Mary Frances Butts.*

PARENTAGE.

ELLA V. FLUNO.

Even so, Father; for so it seemed good in thy sight. Luke x: — 21.

NOTING carefully and critically in the light of Christian Science, the relationship of Father and Son, portrayed in the life of Jesus Christ, we find a unison and co-existence that is perfect and incomparable in the history of the world to-day.

He knew what true parentage meant and also what true son-ship meant: and hence, he knew how to be true to himself, and how to be true to his Maker. He saw what Life must be, to be Life, what Truth must be, to be Truth, what Love must be, to be Love, and what Spirit or Intelligence must of necessity be, to *be* at *all*. He had but to manifest that which there was to be manifested; thus it was, "*Even so, Father; for so it seemed good in thy sight.*" Which is equal to saying, Whatever is in the nature of goodness to be, or to express, is all there is for me to see or to accept. "Wisdom is justified of her children."

When Jesus saw that righteousness and honesty were to be found among the unpretentious class of people, rather than among the pretentious and learned, the wise men and the counselors, he saw that it must be so, and he could even be thankful for the law of right which was impersonal, admitting not the least degree of deception or injustice. As there is but one Causation, that which of necessity must be the eternal, unchanging Principle of Life, Truth and Love, there we must seek to find the one only true parentage, and there alone may we succeed in finding the true offspring. To see this fact of Being, is to become reconciled to the divine order of Being, wherein the old man with his evil deeds, i. e., the man of flesh, is set aside, disrobed of his false claim of reality, and the new creature, is brought to light.

To perceive true Being, is to be at-one with it, thus abolishing sin and making the at-one-ment — atonement — complete.

There is but one way for us to rise to the altitude of the "Even so, Father" expressed by Jesus Christ.

We must forsake every other claim of parentage, every other idea of life or being, and be led wholly and unreservedly by the Spirit of Perfection, the eternal Ego which admits of naught but absolute purity and substantiality. This will take our feet out of the mire and clay of human dogma, opinion, and selfish ambition, out of the slums of mortal sense, and place them upon the solid rock of unchanging Truth, and unselfish Love, where understanding will be the firmament separating the true from the false.

No one can, from the mortal standpoint, bear out the statement, "Thy will, not mine, be done." For, when put to the test, we, as mortals, find that we have most decidedly a will of our own, so that hope and despair may almost be termed ruling characteristics of our being. We are swayed in our beliefs by alternate fear and hope, taking refuge meanwhile in the subtile thought or belief that it is, "His will, not ours," that is being manifest in us, and we become submissive.

The mortal or carnal mind is a belief of minds many, which necessitates a nature of selfishness; and how can that mind, filled with material wants and pleasures, ever be in harmony with the divine Mind?

It is the nature of mortality to dethrone every characteristic of divinity, and put the shackles of finite sense upon it, and hence the Scripture: "The carnal mind is enmity against God."

Mortal man, never questioning the reality or non-reality of material phenomena, is ever seeking for their causation; and peering out into the invisible, he pictures a creator in character and form corresponding to material phenomena. This imaginary picture, he crowns king of the universe, and ascribes unto it all glory, dominion, and power, and worthy of all honor, praise and worship. He then clothes himself with duties and obligations impossible for him to fulfil, believing that it is his god that imposes them upon him. He believes his god has put mind, life, soul, health, strength and sensation in his body, and has given him powers of activity, which he may use or misuse either for good or for evil.

When he is pleased with himself and all the world about him, he thinks his god is propitious and is blessing him. And when sorrow, pain and misfortune come, he thinks his god is displeased with him and is sending him his just deserts for disobedience. And thus he swings like a pendulum between his beliefs of pleasure and pain, joy and sorrow, success and ill-fortune, reward and punishment. His, "Even so, Father," is but his own consent to his own beliefs and fears, and can never be anything else, because of the very fickleness of the material concept of being, which has no real basis or causation. "When he speaketh a lie he speaketh of his own, for he is a liar and the father of it."

The prayer of mortal man, must ever be according to mortal man's concept of being; and his very nature and character being carnal or fleshly, how can he ever pray aright, and how can his petition ever reach the ear of the eternal Mind? How can the ear of Wisdom hearken unto the prattle of foolishness or ignorance? Can there be the least degree of sympathy between two extremes, or two opposites? Oh! mortal man, there is no cloak for your sin! You cannot take league in the issues of Being. Truth hath laid you bare and you are banished forever from the presence of the Lord. You would take of the things of Spirit to adorn a material body or consume on the lusts of the flesh. You would seek recognition at the hand of Love and mercy, when in mercy and Love a place for you can ne'er be found. Mortal thought can ne'er intrude upon the domain of divine Mind.

Mortal man's consent to any condition is made through a belief of love or fear, willingness or unwillingness, corresponding to his concept of Life or Being. Believing as he does, that a mortal body represents and contains all there is of himself in his individual being, and that his full appreciation of the universe in which he believes himself to exist, must be sensed through that body, he is both consciously and unconsciously seeking that which will please the eye, the ear, the tongue, and all the so-called organs of sensation.

But in following out his belief, he is met at every

turn with grief and disappointment. Just as he is regaling the senses with fancied delights and satisfying draughts, he suddenly discovers a bitterness there, a canker, a cheat. He soon learns to distrust the senses, and then to fear them, because they can bring to him a sense of pain as well as pleasure. His belief of life, substance, and intelligence in his body, defrauds him of every actuality of being, and compels his assent to all the consequences arising from that false belief. Sickness comes, and his belief forces his consent to the condition, and he cries out, "Even so, Father," and in the same breath he cries, "Woe is me, for I am undone." His false belief of life, substance, and intelligence, causes his consent to all the conditions of false sense, and then he cries out mightily for redemption. He would cling to his false belief of being, but would be saved from the effects or consequences of that belief, and so the error assumes a still greater proportion by conceiving such a thing to be possible, and forthwith a plan of salvation is devised whereby a veritable sinner becomes a veritable saint; and thus the lie perpetuates itself in endless assumptions.

Can we wonder at the medley of human dogmas seen in our land to-day, when the fundamental principle of each and all, is based on materiality and mortality, blind force and finite law? Can we wonder at the helplessness of mankind, when matter and mortality is the accepted basis of man's Being? Is it not time for this nation to turn forever away from this belief, and begin to build from the basis of unchangeable Truth? Shall we not seek for Life that is perfect and undying, and Love that is unselfish, and that destroys our every fear? Mortal man is but an expression of mortal belief, which belief is false. It is not too soon to begin the study of true Being. We will gain nothing by clinging to the idea of life, substance, and intelligence in matter. We might as well change to a correct basis of living now, for we will be driven to it sooner or later. We should disclaim the recognition that material sense would demand at our hand. This must be done in thought and action, and Truth will sustain us in our stand for the right. And as our understanding of

true Being increases, our consent to be controlled by material laws and conditions will grow less and less, and the fear of disobedience to the so-called physical laws will diminish correspondingly.

How many of us are fully persuaded and understand how it is, that we are, "not debtors to the flesh to serve the law of sin." First we must have conviction. A conviction born of understanding. Then we must have courage; courage born of conviction to carry out the right. And the right, the principle of right, will lead us into all righteousness, and the claims of matter and mortality under whatever guise they may assume form, shall find nothing in us except an absolute denial and non-recognition of its claim.

We do well to forsake the idea of physical parentage wherein birth, growth, and decay, are the regime of life. And looking out into the eternal fact of Being, to claim parentage where immortality and perfection regulate the order and harmony of Being. We do well to seek parentage of the divine Mind; and seeking we shall find, or Jesus ne'er had bid us follow him. But in seeking the true parentage, we must of necessity forsake the false parentage. We cannot cling to both. As well think, in travelling, to reach our destination by going both eastward and westward. We cannot carry in mind as a fact, the idea of Life as endless, and also the idea of life as having an end. The one contradicts the other, and we cannot have as real, two facts where one contradicts the other.

We either have no fact at all, or we must take one at the expense of the other. A fact to be, or to exist at all, must preclude the possibility of the existence of its opposite. Hence, if Life is, it must be either temporal or eternal: it cannot be both. We must claim parentage in one or the other. And as *both* cannot be true, it behooves us to find out which is true and whether we are claiming parentage *in* the true, or whether we are claiming it in the false. We may readily see that Life, to be at all, must be self-existent and eternal, for that which has beginning cannot be the primal: and the primal must be the only true parentage.

Hence, it must be right for us to claim that parentage and to disclaim any other. And that must be the only standpoint for the existence of anything; and all our manner of living, or laws of life must correspond to that standpoint, the eternal fact of Being.

Thus the eternal order and harmony of Being or Life, precludes the possibility of any such manner of life as sin, sickness, and death, sorrow, pain and disappointment, matter and mortality; for these are temporal, discordant, imperfect and changeable: the very negation of Life immortal and unchangeable. In forsaking the temporal basis of being, it is our privilege to forsake and discountenance every law corresponding thereto. And it is not sacrilege to claim all that God, the eternal Good, has bestowed upon us. If it is in His nature to be expressed, he cannot withhold the smallest part of Himself from being expressed, and hence his expression cannot in any degree be lacking.

Then why sit we here pleading for God's mercy and blessing when he has so fully and freely poured out His blessing on all? Why do we not open our eyes to the glory of His presence where perfect health and peace and joy may be found in fullest measure?

There is nothing in the flesh or earthly tie, worthy of our keeping, or taking an anxious care about.

Why can we not let go the mortal claim once and for all and take our portion, our heritage, that has been ours from the foundation of the world. It is this double-mindedness that keeps us in the crucible.

Turning to the immortal, and then turning back to the mortal, to see what is to become of that: turning to the true and then turning back to the false, for fear we will lose something by letting go of it! We turn to God the divine spirit of Truth, and call Him our Father, and then turn to mother earth or mortal man and claim a parentage there. We will never gain our heritage, — co-heirs with Jesus Christ, — except as we become single in thought and purpose towards Truth. As we do this, our constant prayer will be an honest search for Truth, mingled with joy and thanks-

giving for the treasure we find there. We need not be discouraged when the subtlety of mortal thought shall lay a snare for our feet so that we are nearly tripped by it. Our honest heart will turn for strength to the Divine arm whence we shall be abundantly sustained; and thus our confidence will be increased by the trial of our faith. The temptation which came to Jesus that found utterance in the cry, "Let this cup pass from me," was met immediately by the Truth in the utterance following it, "Thy will, not mine, be done." "And angels ministered unto him and strengthened him." The mortal thought was met and destroyed by the true, and thus the sense of fear and weakness departed, leaving him free to demonstrate Life immortal through the trial of the crucifixion. As it was with Jesus Christ in his humility and faithfulness in claiming the fulness of his sonship with the Eternal, whereby he was enabled to gain the victory over death and the bitter hatred of the world, so will it be with you and me, whenever we shall be *one* with him in that sonship.

And thus with us, as with him, shall the, "Even so, Father," be fulfilled in us.

HAD I served my God with half the zeal
I served my king, he would not, in mine age,
Have left me naked to mine enemies.— *Henry VIII.*

LET us think less of men and more of God.— *Bailey: Festus.*

NOT he who scorns the Saviour's yoke
Should bear His cross upon the heart.— *Schiller.*

INVISIBLE and silent stands
The temple never made with hands.— *Whittier.*

SOME go to church, proud humbly to repent,
And come back much more guilty than they went;
One way they look, another way they steer,
Pray to the gods, but would have mortals hear;
And when their sins they set sincerely down,
They'll find that their religion has been one.— *Young.*

LEADERSHIP.

ALICE THRALL.

AGE after age of human history depicts the mass of mankind dependent on the individual. This is true in secular no less than in sacred history.

The history of Rome is the history of its statesmen, from Romulus and Tarquin to Nero and the popes. France has a succession of leaders from Charlemagne to Napoleon who, rising on the crest of circumstances, mould, each for a time, the national thought.

So, throughout ancient and modern history, on the mortal side, which constantly crystallizes into imitation of the Immortal.

Man, in what he calls his higher life, in what we understand in Christian Science to be his real life, has been led throughout the ages, by those who, seeing through the disguise of the flesh, have demonstrated Being in God — a class of leadership which has withstood the ever-shifting times, and been the unifying thought by which after generations have advanced.

Such leaders were the Hebrew Prophets appearing, as they did, in different ages and under differing circumstances; yet with one thought, one purpose.

Thus are the types of the one governing Mind recurrent in human history, shadowing forth the time prophetically sung by these same Hebrews: — "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it." Isaiah xl. 5.

Or, as Jesus said: — "There shall be one fold, and one shepherd." John x. 16.

This is manifestly God's goal for man. It is the ideal toward which we who are privileged to wear about us His new name strive, preach, and pray always — the absolute

government of the One Mind, involving, as it does, the blotting out of all sense opposed to harmonious Being.

Looking to this final consummation, God has pointed out, from age to age, the way, through Truth's representatives — leaders of human thought into divine channels, demonstrators of the all-abiding Law.

These pioneers have come at historic periods, each demonstrating through the crying evil of his time, each giving a distinct character to his period of history.

The leading of Abraham was revolutionary. He broke from the customs of his neighbors, the traditions of his father's house, and in the midst of Pantheism set up the standard of one God. With the establishment of his great idea, secular history clustered about Abraham until a great nation called him "father." Departing from their high ideal, the Hebrews fell into error, which reached expression in bondage to the Egyptian. In the day of distress Moses was raised up of God, parted from the pompous conventionality of the Egyptian court, to be the prophet and leader of national, or perhaps of human liberty, through understanding of the one Mind, — lawgiver to man.

Through many periods of apparent ascending and descending the world reached out toward the Messianic promise, fulfilled in Jesus. The whole course of human progress received in him a shock of change. Here was the perfect demonstrator over things material; eminently over bondage to the human body, that which man had heretofore thought of as himself. To-day the world stands fathoms below the level of his teachings, — joint by joint conceded to the very materialism he exposed.

Each of these types of divine government is the necessary outcome of the demonstrations of the last; in its own work outlines the fulfilment of its successor; each forms a step in the progress of man toward perfection. Thus the word and work of Elisha was linked to that of Jesus in statement and in proof. Even so the thought, word, and deed of Jesus Christ foreshadowed the amplification of spiritual teaching by the author of "Science and Health."

Individually and collectively these ideas turned toward the great goal — the supremacy of Mind. Until the world has been brought, by demonstration, to this point, it will feel the necessity of personal representatives of Truth — its consecrated standard bearers. Such are they who stand in the van of Christian Science, confirming the word in the signs of promise.

The proud boast of mortal mind is that it is forever changing — advancing. According to this standard it disposes of its leaders and their platforms. Men appear, representatives of some mortal mind exigency, act their parts, and as quickly vanish. Loyalty, anarchy, Bonapartism, dissolve across the horizon of France, giving place to present republicanism.

The standard of Truth is the same eternally! Age after age has witnessed like development of the spiritual power in Truth's elected representative, the expression differing only to meet the phase of mortal belief it would combat. That which is our light to-day is the same light, demonstrating the same law under which patriarch and prophet, from Abraham to Jesus and his Apostles, have wrought. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew xxii. 37–40. "Heaven and earth shall pass away; but my words shall not pass away." Luke xxi. 33, and "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Matthew v. 18. Hence, when Immortal Mind gives the sign-followed authority "feed my sheep," it places an everlasting rock of defence or of offence, according to the mental attitude of the wayfarer. Truth makes no mistakes, and changes not.

The humility of the violet to bend beneath the outpouring blessing of heaven; the primness of the rock to withstand the shocks of ocean — these are the conditions where Truth places its banner — Truth which changes not.

Let us not then, children of this world, so long as mortal

sense obtains in us, attempt more of wisdom than is given the children of light; but like children let us be content to be led. In Revelation i. 16 we read that the one like unto the Son of man held the seven stars which symbolized the seven bishops, or "angels" of the churches, in his hand.

"The King's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" (Prov. xxi. 1), sang the King having spiritual perception of his kingship.

To be a leader in Truth, then, is to be subject to the will of God; personal pride, fear, ambition, yes even personal method laid aside. The Ancient of Days will guide and guard the stars with the right hand of his power. Leading implies following. Mortal mind has given some high examples of this, as the Grecian patriots at Marathon and Thermopylæ. And at Balaklava: —

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

What now does Christian Science demand of its followers?

"I am the way, the truth, and the life: no man cometh unto the Father, but by me,"—(John xiv. 6) by the law of the following of Christ.

A captain of Syria, Naaman, a leper, once besought healing of God's prophet. "Go," said the holy man, "wash seven times in Jordan and thy flesh shall come again, and thou shalt be clean." Naaman was angered at the simplicity of the treatment and would have disregarded the locality, preferring the clearer streams of his native land. A point for thought. Soothed and persuaded by his servants "Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like the flesh of a little child, and he was clean." 2 Kings, v. 14.

God speaks from Principle, not from material standard, and obedience to the unfathomed Law of God underlay the necessity of this leper.

Let us then, soldiers fighting the good fight, strive to be ever humbly obedient to the Representative of Truth whom God himself has placed in the lead — his pillar of cloud and fire.

"FLEE AS A BIRD TO YOUR MOUNTAIN."

AUGUSTA E. STETSON.

FLEE as a bird, from the snare of the fowlers
Flee to your mountain ye faithful ones, flee,
Preening your wings, soar above earth's illusions,
Wing your flight far beyond sin's surging sea.

Losing the sound of time's turbulent billows,
Lashed into discord by sorrow and fear,
Flee from the snare of the merciless fowlers,
Rise till the heights of your mountain appear.

Fold not your wings, till you see the sure summit;
Rest not on hill-top, contented to stay;
Faint, yet pursuing, press onward and upward,
Love goes before you illuming the Way.

Soon you will lose in Love's rarefied ether,
Memory of fowler, and arrow, and snare,—
Thoughts which are mortal will fade as the dew-drop,
Under the sunlight of God's loving care.

Soon will the power of divine Everpresence
Wing every thought, to your consciousness born,
Matter will vanish like mist on the mountain,
Gone like a dream, when we wake in the morn.

Then in the light of Mind's radiant effulgence
Gilding the mountain, our wings we may fold,
While Love's potent pinions impel us forever,
As infinite glories we raptured behold.

A MAN who looks toward the light sees no shadow; a man who walks toward the light leaves darkness behind him. People get in darkness by turning away from the light. They hide in obscure corners; they bury themselves in nooks; where the Sun of righteousness cannot reach them; they close their blinds and shutters, and wonder that they have no light. A house may be dark, but it is not the fault of the sun. A soul may be dark, but it is not because the Light of the World does not shed beams abroad.— *Armory.*

LIBERTY BELLS.

W. H. ALDRICH.

THE Liberty Bells were at the World's Columbian Exposition, and filled their part as symbols in that great gathering together of the world.

On the bells were inscriptions and mottoes which portrayed the thought that conceived them; when they are rung the voice of the mottoes is the spiritual sound that greets our understanding.

The Old Liberty Bell had upon its crown these words: —

"Proclaim Liberty throughout the land unto all the inhabitants thereof." (Lev. 25–10.)

An attempt was made to cast this bell in England, but they failed to cast it; it was finally cast in this country in 1753. Such a thought of liberty could not be cast under a crown-governed kingdom.

Like our Pilgrim Fathers, the thoughts of freedom and liberty were smothered in their breasts, and only came to the light on American soil. Where in all Europe could such a motto be proclaimed? Columbus came and discovered America, carrying the thought of wealth and honor, to enrich a creed and a king; this was an evil and must disappear that a brighter truth might appear in the Pilgrims that came with the thought of freedom to worship God according to the dictates of conscience.

They had risen to a small degree of freedom. This starlight of true freedom led them out of their country, and over the boisterous sea to an unknown land with a rock-bound coast. Their thought of freedom was but a feeble glimmer, but enough to lead them into the full light of liberty if faithfully followed. They brought with them the shackles of creed and dogma of the strictest sort, as some of the old blue laws will attest. The old Liberty Bell was cast twenty-three years,— nearly a quarter of a century — before it made that memorable ring of July 4th 1776; showing that the motto cast upon its crown, "Proclaim Liberty throughout all the land unto all the inhabitants thereof," was prophetic; it also showed that the thought of freedom was in the mind of its creators, or the motto would not have appeared.

In the course of time, it was found that the bell was cracking;

in order to prevent its cracking in two, a small hole was drilled at the top of the crack just under the words of the motto at the top of the bell. While the motto remained intact, the bell had lost its sound. How strikingly these coincidences portrayed the coming events of our country! Although freedom was established on a solid basis of thought, as the Constitution of the United States shows by its wording, nevertheless there was an Akin in the camp with a golden wedge.

African slavery was the golden wedge hid under the proclamation of liberty; with this dual thought in our midst, a strife for supremacy ensued, which stifled and deadened the ring of freedom, and most of us well remember how bitter the strife between freedom and slavery became until open-handed conflict ensued, which well-nigh rent our beloved land in twain; and not until the proclamation of Abraham Lincoln setting the slaves free did it become apparent that a complete rent could be averted.

Abraham Lincoln presented his personality to stop the rending of our Nation, and received a bullet; but as he went out a spirit of unity thrilled every heart, so that sharp party prejudice for a time seemed to disappear in the one thought of freedom and union. It is fitting right here to state that as the Liberty Bell was cast with the thought of freedom upon its crown in its motto, twenty-three years before it rang out the fulfilment of the thought on July 4th, 1776, so was the thought of freedom of both body and soul, penned in "Science and Health" twenty-three years before its recognition among the religions of the world in a congress assembled at Chicago in 1893.

That which is in Mind for good must be made manifest, and there is no power to stop its final appearance.

The old bell had served its mission well, but like John the Baptist, it had prepared the way for a higher thought and must disappear that the Christ-thought might be recognized.

So the new Liberty Bell came into existence, taking up the prophetic symbolism where the old one left off, for the motto that was on the crown of the old bell is on the lower edge of the new one.

It was placed where the clapper strikes, and the sound rings out; so the advanced thought is to strike for liberty in thought and deed, and proclaim it to the world.

The new bell was formed of metallic gifts sent in from all over

the whole land, showing a united thought in the voice of perfect liberty.

The unity of all mankind was in a degree shadowed forth at the World's Fair, and its annexes, the Congresses of Sciences and Religions, showing more of a blending in thought than has ever before appeared on earth. The completion of this prophetic symbol will bring the long-looked for millennium, when Christ will be found in our midst.

The inscription on the new bell's crown is, "Glory to God in the highest."

This is the anthem sung by the heavenly hosts for the shepherds of Judea, at the birth of Jesus. To-day it appears as the crowning thought of the Christ-coming; it is a harbinger of the realization of the next verse of that heavenly song which says, "On earth peace, good will to man."

The Christ-coming is shown in the motto of his own words, as inscribed on the front of the bell, just under the "Glory to God in the highest," between that and the "Proclaim Liberty" motto, showing a triunity of thought. The motto is, "A new commandment I give unto you, that ye love one another."

These triune sentiments are in the mind of man, or they would not appear on the symbol of all the people, the bell. This bell was placed in front of the Administration Building, facing Transportation Building, and there was no service complete without appearing before this bell, and sounding it.

State day orders of different kinds and even the military parades passed in review before this bell, showing the world's universal acceptance of the symbol, and thereby the spirit of its mottoes.

How proper that these sentiments should stand in front of the administration of a congregated world in the great white city. The bell is on its mission around the world.

It is to go to all the principal places of the world, ringing as it goes the sentiment of its mottoes. It will be a grander missionary than all others that have sounded out the gospel before, for all will be anxious to see and hear the bell. Its mottoes will be translated for all to read. When it has completed its round of the earth, the time of this appearing may have come.

For the Gospel will have been preached to all nations,— a gospel free from creed, and proclaiming freedom to all in the Good, and annihilating all law by the law of Love. Freedom!

Liberty! What is it? Freedom in Good, for there is no other freedom. All so-called freedom tends to its own destruction,— freedom bound by the fetters of creed and mortality, must give way to the thought of man as spiritual and eternal for every mortal thought must pass away, before perfect freedom in God can be realized; blessed, God-given liberty to man, wherein he realizes his sonship, with dominion over all things, subject to nothing but Good and Love.

Jesus bids us follow him, and do the works he did, even to stand upon the high mountain of thought where he stood and fed the hungry multitude with the bread of Life; he bids us walk the waves of carnality, envy, and strife and to cast out the evils of sin, sickness, and death; to speak to the winds of passion, appetite and lust, and they shall obey us; and if we drink the deadly poison — popular opinion, slander, and hate — they shall not harm us.

All can follow him thus, and all that do, will find Christ here and now, with Heaven within.

ANGELS HOVERED THERE.

SCENE OF THEIR ANNOUNCEMENT TO THE SHEPHERDS TO BEHOLD A TEMPLE RISE; COLUMBIA BELL WANTED FOR THE DEDICATION.

[Special despatch to the Boston *Journal*.]

NEW YORK, March 21. The Columbian Liberty and Peace Bell is wanted in the Holy Land on Christmas Eve, 1899. A request for its presence has been extended by the committee in charge of the celebration of the closing of the nineteenth century and the commencement of the twentieth century of the Christian era. The celebration is to be held at the very spot where the shepherds received the angel's message that is cast in the bronze of the bell: "Glory to God in the highest, and on earth peace, good will toward men." At the same moment the corner stone is to be laid of a great temple to be erected in the Holy Land in honor of Christ.

TRUE worth is in being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.— *Alice Cary.*

A PAPER ON CHRISTIAN SCIENCE.

READ BEFORE THE WOMAN'S COUNCIL IN MINNEAPOLIS, MINN., BY MRS. M. A. GAYLORD.

IN the very limited time allowed for our papers I cannot afford to use any in saying what "Christian Science" is *not*. All manner of evil has been spoken of it falsely, and to attempt to answer all or even a very few of these statements, would allow me no time to say what Christian Science is.

It is a study of God's government, of God as the only Life, Principle, and of man, in his real, his spiritual being, as God's idea or expression. It is the Christ-Science as taught by Jesus, revealing God's government as supreme. It embodies the Truth taught by Jesus to his disciples, and by them taught to their disciples. What is that Truth? That there is but one Life, one Intelligence, one Power, one first great and only Cause, Omnipotent, Omnipresent and Omniscient, including in itself all Good, Truth, Wisdom and Love.

It teaches that the words "In Him we live and move and have our being" are not empty, meaningless words, but are most grandly true. That all things created by this infinite Power are now and from everlasting to everlasting good, and very good.

It teaches that evil, including all sin, disease, and suffering, is not the creation of Good, that therefore as an absolute certainty evil does not exist; that it is simply the absence of Good to human consciousness; and knowing that God or Good (for the words are synonymous) is always and everywhere present, we come to see that evil is but a seeming which by the understanding of the Christ Science will be dispelled. I cannot in this brief paper tell you all the steps of this most glorious Science, which in its demonstrations is as yet in its infancy. It is founded on the life, teachings and demonstrations of Jesus the Christ.

I can tell you of some of its results and effects in a general sense, not in any particular way, as to give you the details of the demonstrations which have come under even my own observation would trespass too heavily on the time allowed me.

As a rule people turn to the Science first, (and often as a last resort) to be healed of physical disease not knowing of its work

along other lines. And it does heal the sick bringing health when long years of medical treatment have failed to do so. But healing physical disease is not the limit nor the whole scope of its work. It loosens the fetters of fear because it teaches that God is Love, and always present.

"Closer is He than breathing and nearer than hands and feet,"

and in that perfect Love there is no fear. It teaches us how to manifest the real nature, thus breaking the bonds of those who are enslaved by their passions and follies.

It lifts the horizon for us and gives us a wider, a more radiant vision of life as it is, not as it seems. It gives us the noblest ideals and we know they are true. It rolls away the stone from the sepulchre and in the radiance of "that light which never was on sea nor land," it shows us our beloved ones not dead, but ours still in the wonderful unity of Life and Love. It breathes in the ears of sinning, suffering humanity, these divine messages of the Master, messages which all the centuries have neither dimmed nor weakened, "Be of good cheer, for I have overcome the world," and "Lo, I am with you alway!" Upon hearts bruised by the sharp buffetings of the storms of life, it lays the gentle healing touch of that "Peace which the world can neither give nor take away."

Christian Science teaches that all needful daily supply is ours, that "hard times" and "ill luck" are not fixed facts of life, and can be demonstrated over. In practical corroboration of this I would call your attention to the present acute attack of "hard times" from which our entire country seems to be suffering. Daily you may read in the papers, or hear discussed, by business men, this very point. That this present claim of hard times is not really and absolutely a fact, but the result of fear and loss of confidence, and their belief that as soon as fear is conquered, prosperity will reappear. Christian Science teaches the universality of Life, and the universality of Law. That because there is but the one Life, there can in reality be no imperfection in our lives; that what appears so to our human consciousness is but the mist of the morning, to be rolled away by the light of Truth and Love. "These signs shall follow them that believe. In my name shall they cast out devils (evil thoughts) they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them." These words of Jesus

to his disciples are for you and for me just as truly as they were for the disciples who walked with him beside the Galilean sea, if we are his disciples, his students.

Christian Science teaches that what the Spirit of Truth, the Christ Spirit, did 1894 years ago, in Judea and in Galilee, it does to-day, through the same understanding of Truth. We may so realize Truth and Love, as to know that the very substance of our real being is Good, hence incapable of imperfection. That our Father and Mother God has not laid upon us disease, and sin and suffering. Believe me, I do not speak words of foolish fancy, or reasonless extravagance. They are words of soberness and Truth. They do but foretell "That one far-off divine event to which the whole creation moves," that time when every knee shall bow before divine Love, and acknowledge *Good is all!* It is worth your most earnest study. It is worth searching for, as of old the woman sought for the lost piece of silver — until she found it, for it means a more abundant life for every one of us now and here.

A life that will lift us above the stress, the worrying, the turmoil, and the conflict of this material existence.

It sounds a clear, sweet, strong note of summons to higher and ever higher fields of action under the divine Law of Truth and Love. The Christ tender, merciful, compassionate, dwells with us to-day, just as truly as when Jesus walked the hills and plains of far-off Palestine.

The same healing power he gave to his disciples then he gives to his disciples now, "Who use it in His name," for

"The power within his garment's hem
Is evermore the same.
The great Physician liveth yet
Thy friend thy guide to be.
The healer by Gennesaret
Shall walk the rounds with thee."

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters,— you know whom you have believed. Yield not for a single moment to misgivings about future storms.

Infinite Love, joined to infinite skill, shall pilot the way through every strait and temptation.— *J. Alexander.*

CHRISTIAN SCIENCE IN NORWAY.

MRS. R. S. ROBERTS.

"Truth will prevail, and like the sun, though never so eclipsed, shall break in glory."

IN far off Norway, in the little town of Minde, the light of Christian Science is piercing the darkness of unbelief and error, and is sending a clear, bright ray of help and hope straight to the hearts of a few, who, waiting and watching for a higher thought, have caught and echoed the glad cry, "Behold the bridegroom cometh." In this little Norwegian village, there lives a dear sister who devotes her whole time to translating, and breaking the bread of Truth as taught in Christian Science, to all coming within her reach.

For many years this lady had been a member of an orthodox church, but this did not prevent her from experiencing great suffering, and an inability which had clung to her from childhood to stand or even sit up for more than a few moments at a time. A friend of this lady's who had been in America and who had come into the understanding of Christian Science, returned to his home in Minde on a visit, and while there, imparted to her his knowledge of the Truth, and behold, as she listened to the wondrous teaching, she was made whole. Strengthened and renewed she was enabled to rise and walk, much to the wonder and astonishment of friends and neighbors who were well aware of her previous infirmity.

In a letter recently received she says, — "This is the only place in all Norway, where the Truth is known. We were a prepared people for Christian Science here in Minde, hungry and poor in spirit, longing for the whole Truth."

She is the happy possessor of "Science and Health," and is a faithful follower of its teachings. "A few little ones," as she calls them, or a few converts, young in the faith, living in towns adjacent to Minde, were to meet there on Easter Sunday, at her house.

She saw my name in the *Journal*, and sent a friend of hers in America to call on me.

I immediately wrote to her, and since then, we have corresponded regularly. She and her little band seem to value every

word sent them, and to be very happy and grateful to think that their brother and sister Scientists in America, are taking an interest in their work, and are responsive to their earnest outreaching for Truth.

On Feb. 24th I received a cablegram from Norway, asking for help to meet a severe claim that had presented itself. Gladly this was given, and a letter received later says, "I could not resist, to send the cablegram, my heart is full of thanks to God, for the help I got in this last trouble." Surely this is one proof among many, that Truth travels on the swift pinions of thought more speedily than wires or electricity can carry it, and that neither time nor space can prevent its doing its work and blotting out beliefs of error.

Believing that the readers of the *Journal* would be interested to know how the light of Christian Science is breaking forth from place to place, I have sent this little sketch, supplemented by a letter received from one of the students of "Science and Health." I trust that all who read this, may send a fervent "God-speed," to this brave little company, who are struggling so valiantly under the Master's banner, for the Truth of Christian Science.

Dear Mrs. Roberts :

I bring my kindly love to you. I can only tell you I am very happy and joyful with the glad tidings that have reached us here. Christian Science is all my life; there is not anything that can satisfy the soul without this Truth, and I am very thankful to our God that has opened our eyes to this Truth and given us ears to hear it.

From,

— Kristine.

OUR LITTLE BRANCH.

MABEL H. GOODMAN.

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." — John xv. 4.

AGAIN spring time appears upon the stage to play her part. She is always young and fair, and as winning as though she had never appeared before. Although her phenomena have been repeated for ages, they have never grown old, and

they call forth the same expressions of delight as when we too were young and fair,— before we had taken on years full of "the knowledge of good and evil," which now we learn must be cast off, if we would find our way to youth and purity. How common the expression, "Look at the grass, it has grown an inch in a night!" after playing hide and seek all day with sunshine and shower. So with our little church,— a branch,— after months of light and shadow, sunshine and shower, the first day of April, under the genial warmth of the sunshine of Truth, and the refreshing showers of pure thought, receiving new vigor from the Vine, this little branch brought forth the phenomenon of growth of many inches (twenty-two if each accession is an inch). And as the grass wears a smile after the first spring shower, so we went to our homes that day with faces radiant with smiles.

What a joyous thought, that to-day all over the land this wonder is repeated, and even the Vine has increased her capacity to meet the increased demand of her branches.

If we abide in the Vine we will surely bear fruit, as we have proven. How have we been abiding in the Vine? Through obedience and honest endeavor have we not been reaching out after the Truth; have we not striven daily to bring every thought into subjection to divine Principle, and so purify our consciousness that the words of our dear Leader and Teacher might find an abiding place there and that we might be able to understand and partake of the thought that lies back of her words? Yes! we have labored for these things, and our reward is with us. We have learned that systematic, individual work is necessary to get dominion over the material senses, that understanding may govern every motive.

A number of years ago I lived in a city where, to my sense, the points of the compass were reversed, and to this day they are the same, and I must resort to understanding to get the correct bearings in that place. An error let alone does not grow less real, but only when we deny it and overcome it by putting Truth in its stead do we see its nothingness.

So must we daily and hourly be about this work of destroying the false evidences of the physical senses, all of which find their source in the claim of life, substance and intelligence apart from God (Good) of which Jesus declared, "It was a lie from the beginning and the father of it, and abode not in the Truth."

THE LAMB THAT WAS SLAIN.

I. C. H.

I am he that liveth, and was dead; and, behold, I am alive forever more. Rev. i. 18.

THE spiritual man, the expression of Life which is Spirit, is always slain in human consciousness while material sense holds sway. The serpent or carnal mind slays the true idea of God, that is, slays it to its own false sense, for of course the true idea, the spiritual man, is undying, as he coexists with God. Hence the spiritual man or Lamb of God, is "slain from the foundation of the world — " from the beginning of the false claim of carnal mind, the belief of life in matter instead of in Spirit. It is the true idea, the spiritual man, which says through the Revelator, John, "I am he that liveth, and was dead, and, behold, I am alive forevermore." He "was dead" to human sense, which for thousands of years has been looking for life, substance, and intelligence in matter, but finding it altogether vanity, the dust of nothingness, a will-o'-wisp which was always just ahead of us. The time cometh quickly, thanks to Christian Science, when he is "alive forevermore" to the uplifted human consciousness.

We slay the true idea or "crucify Christ anew" when our motives and actions proceed from mortal sense instead of spiritual sense. But error always "soweth the wind and reapeth the whirlwind."

We shall be "every whit clean" when our feet (understanding) are purified from the material beliefs which have clogged them. It is Jesus that washes our feet and so reveals to us spiritual, instead of material understanding. Oh! "the depth of the unsearchable riches" of Mind, the Intelligence which is Love, and guides, heals, and saves. "Beside me there is no Saviour." (Isa. xliii, ii.) Let us strive earnestly and steadfastly to bring out in ourselves this concept of the divine idea, and it will assuredly wash our feet — purify our understanding — from the belief of life, substance, and intelligence in matter. Thus "Jesus" plants our feet on the Rock of Ages.

On the occasion of the dedication of a new church edifice erected by the Methodist Episcopal denomination of Hampton, Iowa, a banquet was held in the basement thereof, and among the many toasts proposed was, "The Great Physician," to which Dr. J. H. Hutchins, of that city responded in what the *Hampton Chronicle* pronounced "a carefully prepared and very fine address."

We take the liberty of extracting the following from said address: —

In these days there comes into the world a light announced by John the Baptist, as the true light which lighteth every man that cometh into the world. This light came to shine in the darkness and as one of the darkest places was that occupied by the physician of that time, we find the Great Physician giving this subject his early attention. Thus we find in the short period of his ministry a large number of recoveries were brought about by his willing service. So plain and practical were his teachings along this important branch of his work, that apostles and prophets were enabled to follow out the suggestions and thus multitudes were added to those that were healed. May we not bring the Saviour near and as we sit at his feet listening, learn anew the method of bringing physical comfort and perfection to our brothers in need. Should we not imitate Christ? We are commanded to follow in his footsteps and he will certainly not lead where we cannot come. The Great Physician used no idle words and spent no idle time. Jesus said: "These signs shall follow them that believe; they shall lay hands on the sick and they shall recover." Speaking in words that come echoing down the centuries he said: "The work that I do shall ye do also. Go ye into all the world. Heal the sick, preach the Gospel to the poor, love thy neighbor as thyself." Propagate the teachings of Christ, and there is not a wound that will remain unhealed.

Sir Walter Scott when dying said to his attendants: "bring the book." He was asked what book; he answered, "The Bible, of course, there is only the one book." May we not in like manner while yet living, declare and maintain of Jesus Christ that there is only one Great Physician.

THE COMING CHURCH

Well may we conclude that the children of the infinite King should ornament the planet which offers them a home. They should possess great minds, great souls, should pursue great callings and enact and obey great laws because they are the sons of the Deity. This is the new fundamental truth under whose influence Christianity is assuming a new beauty and a new usefulness. Heaven envelops our race with a new affection. In the book called the "Liber Amoris" the poet, gifted but now gone from this life, thus alludes to the coming church:

"A mightier church shall come whose covenant word
Shall be the deeds of love. Not *Credo* then —
Amo shall be the passport through its gates.
Man shall not ask his brother any more
Believest thou? but lovest thou and all
Shall answer at God's altar: Lord, I love.
For hope may anchor, faith may guide but love
Great love alone is captain of the soul."

But this great love means the exaltation of man. Into that one term education, liberty and all culture and happiness empty themselves. As the word genius signifies a mind that always expresses itself in something most delightful to society so a church of love is a power that expresses itself in all the shapes of human welfare. The love is not that painted by the novelist, but rather that which is used to delineate the whole portrait of a God.— *Selected.*

ONE of the most pathetic and prophetic incidents of Lincoln's career is related by Dr. Bateman, of Springfield, who was his confidential friend. It occurred during his first campaign for the presidency. A canvass had been made of the voters of Springfield to ascertain their political standing, and the result had been tabulated and given to Mr. Lincoln. In company with Dr. Bateman he carefully examined the list, and then, with his face full of sadness and disappointment, he said:

Here are twenty-three ministers of different denominations, and all of them are against me except three; and here are a great many prominent members of the churches, a very large majority of whom are against me. Mr. Bateman, I am not a Christian — God knows I would be one — but I have carefully read the Bible and I do not so understand this book. These men well know that I am for freedom in the territories, freedom everywhere as the laws and constitution permit, and that my opponents everywhere are for slavery. They know this, and yet, with this book in their hands, in the light of which human bondage could not live a moment, they are all going to vote against me. I do not understand it at all. I know that there is a God, and that he hates injustice and slavery. I see the storm coming, and know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but Truth is everything. I know I am right because liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and they will find it so. Douglas doesn't care whether slavery is voted up or down; but God cares, and humanity cares, and I care, and with God's help I shall not fail. I may not see the end, but it will come, and I shall be vindicated, and these men will find they have not read their bibles aright. — *Chicago Inter-Ocean.*

THE WAR OF TRUTH.

(DEDICATED TO OUR MOTHER.)

OUR Holy Cause in concord stands,
Majestic, blest, serene.
And from Her Horeb height commands,
An army, vast, supreme.

The watchword of this faithful band,
Is full of wondrous grace,
For o'er their standards, lofty, grand,
You see the Saviour's face.

Throughout the ranks you find no fear,
For on their brows doth shine,
A Christly emblem, flawless, clear
Which is the light divine.

All pain and discord must retreat,
Before these heirs of Love,
For on their armor forged complete,
There rests the sacred dove.

They fight the foe of error grim,
Which slays the sons of man,
For these brave soldiers know that sin,
Is an illusive ban.

So through the mighty thought of Good,
They sweep along the line,
With such a force, as hath withstood,
And left of death no sign.

— *Chancie De Witt.*

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REAL glory
Springs from the quiet conquest of ourselves;
And without that the conqueror is nought
But the first slave.— *Thomson.*

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

NOTES FROM THE FIELD.

DEAR JOURNAL: — I cannot help but see how graphically you described my own experience in the article relating to the prophet Jonah. It seems to me to be my literal experience. About three years ago Christian Science was first introduced to my notice, with the result that I obtained a copy of "Science and Health," and through studying it was healed, and was enabled to heal others; but as seems often to be the case when Truth is first brought to those who do not understand it, I was treated by many of my former associates with coldness and scorn, and often by ridicule and contempt. From this experience arose the Jonah thought, which brought with it, as usual, a very sharp lesson. It is often the case that when a raw recruit is placed in the front of battle fear produces a panic, and he turns and flees as he supposes for safety, only, most often, to find himself captured by the enemy.

I went to New York and "paid my fare" to Liverpool, and for a time I was fairly self-mesmerized into the belief of a false security. Both the Bible and "Science and Health" were snugly stowed away, and I dreamed the hours away until one morning I stood on the Alexandria dock at Liverpool, which appeared to my blind sense to be of very solid and substantial masonry. I fancied that I had had a pleasant voyage, but alas! it was only a delusion. I have since learned that I was only thrown overboard. I was on the ocean of mortal belief, with all its accompanying wreckage and disaster.

"What is this? Everything seems dark and dismal. My limbs seem to be fettered with heavy weights. The earth, with her bars, is about me. I have fled to matter for refuge. I am looking for pleasure and satisfaction in the senses, — the things of the flesh. I have loosed my hold on Divine Principle, God, and have fallen. I must be stunned by the fall for I feel no sensation of pain. I have sold my birthright for less than a mess of pottage."

Then I begin to awaken to my true position, and as I awake, remorse claims me for its own, and I am consumed with the fires of a mental hell.

I was apparently bound with iron manacles so that I could not turn my face toward the Holy City. I wished the mountains and the hills to fall upon me and hide my shame. But divine Love

will force mortals to accept its mandate, and it was so with me. I said, "My Father's servants have bread enough and to spare;" and while I was yet a long way off, He sent His servant to meet me. I am back where I started from, and am striving for the mind which says, "Father forgive them, for they know not what they do." — E. P.

FROM early childhood I had been an invalid. Doctors of every school were consulted, and each in turn pronounced my case hopelessly incurable. Rebellion reigned within my heart. I longed for death to end my suffering. And thus year succeeded year.

About four years ago, I heard of Christian Science, and not knowing but that all was genuine bearing that name, I read and studied everything called Christian Science. Day and night I studied and searched for its healing power. I gained strength and fully believed I saw freedom from sickness in the near future. Oh how thankful I felt, and earnest were my praises.

But my joy was of short duration. Without apparent cause, I found I was back in the same old conditions. Thinking the fault was in me I tried harder than ever to make the theory practical; but ever with the same result. In vain I searched for an infallible rule by which to demonstrate, but I found it not. Where is the *Science* of this theory? I often queried. Desiring Truth above all things else, a way was opened for me to receive it. Last summer a loyal Christian Scientist came into our vicinity. I listened attentively to her explanations as revealed in "Science and Health," and was soon convinced of its Truth.

As the parched earth drinks in the refreshing showers, so drank I of the precious love-laden words. Here was *Science*, and an unfailing rule by which to demonstrate over sin and sickness. Here was Love warm and palpitating from the great heart of our Father-Mother God. I requested treatment and received it. I was not healed at once, although from the commencement of treatment I improved. My faithful healer worked ceaselessly to destroy the false theories that were deep rooted and tenacious. At length Truth triumphed and I was well and strong.

While I rejoice in being physically healed, still, I feel it is far from being so great a cause for rejoicing as is the mental purification, the blissful assurance of God's protecting presence and care, and the abiding, constantly unfolding treasures of the

blessed Truths of Christian Science. To all who are seeking this healing love and power, yet failing to find or realize it at once, I will say, "Let patience have her perfect work"; be faithful and doubt not, and "in an hour ye know not of the Sun of Righteousness will appear with healing in his wings."— J. D., WELLINGTON, KAN.

MANY times, have I thought to add, among the articles of the *Journal*, my experience or second birth out of the wilderness of mortal beliefs, that it might be a guide, or way shown to some dear sister or brother, who like myself, may seemingly have gone astray,— lost sight of the true Light.

I, through mortal love, and sympathy, took upon myself, a greater work than I had understanding to demonstrate over, consequently, error beset, and demanded recognition to the subtlety of which I unconsciously yielded.

Work, worry, sorrow, and fear, came in for a full and overflowing share, making mortal existence a siege of human misery.

For many weary months, was I, to mortal sense, out in the sea of error, among the rocks, and shoals, struggling to hold my head above the angry billows. All seemed darkness, no sleep, no peace, no rest. I searched the Bible, "Science and Health," the various experiences of others, but could find not one ray to brighten my darkened consciousness. I knew and realized, I was not fully trusting God, the All Good.

At last, instead of increasing my own efforts, and struggles, I simply let go, gave up into the loving Father's watchful care, and was led to the second paragraph of "Science and Health," page 429.

This very paragraph led me to trust entirely in God as never before. My most earnest desire above all things else, was to again realize the Truth, and by holding steadfast it came. It was the "still small voice," faint, feeble, and dim, yet I knew and recognized the Messiah.

I clung, day and night, as a drowning man grasping at a straw. Temptations came in varied forms, but by holding firm, finally the Light began to grow, to expand, to brighten, and when I felt to proclaim the "glad tidings of great joy," it came with an uplifting, an outburst, a flood of light, strength, peace, joy, and comfort, such as I had never possessed before.

And now, in proportion as I abide in the Good, and the Pure— do the works of the Father — do I realize Harmony.— M. M. F.

In a letter a few days ago from one of my absent patients, there was such a glorious testimonial for "Science and Health" I feel as if I ought to send it in for the pages of our *Journal*, trusting it may be the means of helping many others to turn for help and comfort in every emergency, to "Science and Health."

In this letter, she says: — "A few days since, I had quite a serious claim attack me. I left my mending, took my "Science and Health" and read all the afternoon and evening, when all trace of it was gone, and I have felt nothing of it since."

When this dear woman applied to Truth, she was a great sufferer. Her gratitude knows no bound. Many chronic ailments, which have bound her with heavy chains for many years, are being removed one by one. It is such a sweet privilege to lead her out of this bondage of flesh, for she turns with such child-like trust and obedience to the book, and looks to that for aid in every trial and affliction. It is beautiful to see it and a rebuke to some of us older in the thought, who depend so much on personality.

She is far away, in a little country town, where Science has hardly been heard of, but she is so happy with her book, that she has no desire for other reading.

I have always tried to show her that God was with her there as well as with us here, and in Him she possesses all, and with her Bible and "Science and Health" no harm can befall her, and the remedy for every ill, she has at hand.— Mrs. C. H. S., Woburn, Mass.

I have been an interested reader of the *Journal* for some time, and thought I would contribute my mite by giving one of my latest demonstrations in Christian Science.

An accident occurred as follows. Officers while hunting for a criminal in thick underbrush, fired upon each other through mistake, and it was found that one was shot six times. Two of the bullets passing through the abdomen, and one through the hips.

Two physicians that examined him had no hope. He asked me to help him. I took the case. Relief came almost instantly. I treated him for eight days. The fifth, I heard one of three physicians who held a private consultation over my patient ask him this question, "Mr. F— have you not got one bit of pain?" I was rewarded by hearing this answer, "No sir, not the least bit." No one else seemed to have any hope for him, but I held firmly to the thought that "God is an everpresent help," never

doubting, and Christian Science has again won a victory. Many people call it a miracle, and it has set them to thinking.

The harvest is now ripe and ready for the reaper. I wish some good Christian Science teacher would come and help us. I can help in my own way, but am not advanced enough to lead and teach others. I have only studied "Science and Health" a little over a year, and have not been through a class yet.— S. G. SHROYER, OKLAHOMA CITY, OKLAHOMA.

NOT long ago I was sent for in great haste. The case was that of a young girl of thirteen who had been given up by the physician. He had stayed at the house all day and done everything in his power, when he told them he could do nothing more.

The household was in a tumult when I arrived about six P. M. The treatment acted upon them like "Peace be still," and within twenty minutes the patient was quietly sleeping and the whole household hushed. There were the father and mother, grandfather, two grandmothers, and the sister and brother, and, as I afterwards found out, the physician himself, in the house.

The young girl awoke in about half an hour peaceful and quiet, the bad symptoms were all gone and never returned. The doctor seemed as pleased over it as any one and insisted upon being introduced to me, and then went away. I remained all night and the next day. She improved right along. The doctor came in that day just as a friend and wished to talk with me.

We had a talk, and before we finished he said that "in time he believed that this would be the only method of healing."

He was fair and broad-minded. He asked for my address and also asked if I took all kinds of cases.— A. F. G.

IT has been over three years since I commenced to study Christian Science; during that time I have not taken or used in any way drugs or material remedies to relieve suffering. If at times I seemed to have pain or sickness, I could learn from "Science and Health" how to get help from God.

I was brought up by religious parents, and for their sake I did not say anything against the Bible, but I did not like to read it until since I have studied "Science and Health, With Key to the Scriptures." Now I begin to understand and love to read it.

A short time before I was healed, I was told by a doctor that I could never be entirely well again. Soon after that I called on

a Scientist who had recently come to our town. It was the first I had heard of Christian Science. I did not go to ask for treatment, but to see if I could not find out something against it to tell my daughter, to keep her away from it, for I was afraid of Christian Science. But before I left I was so sure that it was the work of God that I took treatment myself.

I was not healed instantly, but when I began to see the Truth, what peace and comfort it brought to me! Afterwards my daughter came to me for help and was healed. I thank God for even the little understanding I have of Christian Science.— MRS. EMMA WITZEL, BURNS, OREGON.

I WAS the only subscriber to the *Journal* in our place a short time ago. I have obtained eight subscribers, and have the promise of one more. I visited in D— the latter part of last September among relatives. My aunt had been troubled a long time with an ailment which caused her great suffering. At this time she could not move without excruciating pain. I told her how I had been healed of my infirmities. After our property had been destroyed by a cyclone I made my home with them in my vacations, and they knew of my sufferings, and were astonished at my recovery. My uncle asked me to treat my aunt. I did so, and she is entirely well. Cousin W— was studying theology. Previous to my visit he had told his parents that he could not be a hypocrite, and if he should preach their doctrine he would be; that the more he studied the Bible, the more he believed that God is Love, and in universal salvation. He had never heard of Christian Science, but said he had been drifting that way for some time.

I loaned him, "Science and Health" and other C. S. literature. He had an attack of typhoid fever; applied for treatment, and was restored in a few days. He is realizing his real self-hood to be spiritual, and health and harmony to be a fact, and suffering, the delusion. I have just ordered $7.50 of C. S. literature for him. He will study and grow into the understanding of Truth. I was invited to give a parlor talk at D—. I went there and spent a whole week. They were much interested, and more receptive than in L—. I came in contact with beliefs of many shades, and as to those that sought aid, I was the instrument of rendering it, and with success that was most gratifying.— MRS. F. B. L.

A LITTLE over two years ago when I was given up by physicians a Christian Scientist sent me a copy of the *Journal* and three or four tracts, which I read and re-read. I grew worse and became alarmed, and sent for my physician, when the thought came to me that was contained in one of the tracts, that "God is Love"; when immediately the fear left me, and when the physician arrived I stated I was all right that I had only been suffering from a sense of my sins.

I then sent to Boston for a copy of "Science and Health," quit drugs and all materal means as aids and from that time on, "Science and Health," and the Bible, and *Journal*, have been my constant companions, and through the light I have gained from them, I am to-day a stout and hearty man in every respect. I should also add, that about a year ago I had the pleasure of attending a Christian Science class.

I have demonstrated over many claims in our family, some of them severe, which readily yielded to Truth, and we are to-day a happy family, in one accord in Divine Love. Of course this harmonious condition, was not brought about instantaneously but step by step, precept upon precept, line upon line, as we advanced in understanding.— I. C. W.

MY husband and myself made a short visit to some of our relatives who had never heard of Christian Science. While there a brother asked for treatment for the tobacco habit, which he afterwards wrote me was destroyed.

A sister wrote, "My health is so much better since you were here; thank you for your kind works and the *Journal*, and the good thoughts I got from your "Science and Health." I must have one of my own, please send me one." I did not treat her. This is what Truth does if we only break the "bread of Life." — P. A. L.

SOMETIME ago as I was helping my baby, not yet two years old, say the "Child's prayer" he taught me a lesson.

He had repeated, "Now I lay me down to sleep," and said the next line without my help, "I know that God his child will keep;" he stopped and said "Ats nough." I thought if we all could only realize that much, it was enough. If we know that God is ever-present, all-power and all-goodness, it follows that "God his child will keep."— MRS. L. L.

EDITOR'S TABLE.

THE eighty-first edition of "Science and Health, With Key to the Scriptures," comes to us in a much-revised and enlarged form. The pen of its author, the Rev. Mary B. G. Eddy, has been doing still further duty in the line of her divinely appointed labor. This edition contains twelve additional pages, besides retouching of the text in various places. The substitution of a word or a sentence here and there adds greatly to the spiritual sense and interpretation of the text, and, as all close students can readily see, is intended to meet the constantly increasing ability of the earnest student to understand.

As the retouching of the artist's work in oil brings out in brighter hues the artist's thought, enabling the art-student the better to catch the *motif* of the work, while the background, perspective and delineation remained unchanged, so is our text-book retouched to brighter and clearer spiritual glow, not by an imitator, but by the original artist who works not from borrowed light, but out of the depths and purpose of her original conception, caught only from the reflected Light of the Divine artist.

The standard of interpretation has been greatly enhanced, while the primary scope, tenor and intent of the book remain exactly the same. All who have kept pace with the advancing unfoldment will see at a glance that there are words, parts of sentences, and entire sentences which express the same thought originally expressed, but in such a way as to show much more clearly the author's meaning.

The trial of the hypothetical case of "liver complaint," with "Personal Sense" as the plaintiff and "Mortal Man" as the defendant; with "Belief" as attorney for the plaintiff, "Judge Medicine" on the bench and "Mortal Minds" as the jury; while "Materia Medica, Anatomy, Physiology and Mesmerism," appear somewhat in the capacity of *amici curiæ*, is brought out at much greater length than in the former editions in which it appeared, and more strikingly uncovers the awful depth of the errors and misconceptions obtaining in the realm of human thought relative to disease and its healing, health laws and their consequences, mortal man and his environments.

One cannot understandingly read this allegory without being deeply impressed, nay, startled, with the sad misconceptions which enter into current systems. The more so when it is considered that these false conceptions are the result of long ages of erroneous teaching which have fastened upon poor mortals the shackles of a slavery more abject than that known to history as the ownership of one human being by another, and from which according to prevailing hypotheses, there would seem to be no possibility of escape.

The most deplorable part of this false teaching is the resulting notion that because these things exist to human sense, they must of necessity be of divine origin, and are therefore to be uncomplainingly endured and endlessly perpetuated.

This allegory should and will do much toward awakening mortals to the fact that these conditions are wholly the outflow of mortal blindness and error, and are hence entirely apart from God and His Kingdom,— the Kingdom of Truth and Light and Love,— and pertain only to the supposititious kingdom of sublunary darkness.

The revised edition, like all of its predecessors, has a mighty mission to perform, and all who are truly alive to that mission will spare no pains to aid in its furtherance by placing the new edition in the hands of the millions who are hungering and thirsting and hoping for better and purer conditions, but know not where to look for them.

An active Christian Scientist and valued correspondent thus writes: —

"I have a suggestion, which, if meeting your approval I hope you will find space for in the *Journal*. It is this: With the April number began a new year. There are upwards of ninety church organizations or societies whose cards appear in the *Journal*. There appear also the notices of about one hundred and fourteen unorganized societies. If the members of the latter throughout the field will only work during one month — say the month of June — to send ten new names as subscribers to the *Journal*, as the result of their united efforts, I have no doubt they can accomplish their purpose, and thus would the subscription list be increased by the addition of eleven hundred and forty names. Then assuming that the organized churches will average more than double the membership, if the members forming our churches

will work in the same manner for twenty names, we may add from this quarter, eighteen hundred more, making a grand increase of twenty-nine hundred and forty, or in round numbers, three thousand new subscribers.

I speak with confidence of this plan from personal experience, since an examination of your records will show that over two years ago I sent twenty-six names as the result of a similar effort. It being the new year for the *Journal*, let this united effort be made in all quarters of the field."

We heartily endorse the above suggestion, and would be glad if it were promptly and generally adopted. If it is received in the spirit in which our correspondent makes it, it will be adopted, and soon the circulation of the *Journal* will be swelled to more just proportions. The present subscription list is not at all what it should be in view of the large number of Christian Scientists there are, all of whom should take a lively interest in the welfare of this, their only periodical. Will you not act upon the wise and perfectly feasible plan suggested above?

From all over the field come most encouraging reports. Our Cause is attracting more and more the attention of earnest thinking people. All classes are finding in the unfoldments of divine Truth which are given to them through the interpretations of Christian Science, those satisfying results and experiences for which they have long been looking. They are learning that Harmony rather than discord is their birthright, Love not hate, the fact of their existence, Truth not error, the Science of their Being.

We are rejoiced to hear also, that the disciples are learning that because they cannot all see exactly alike in reference to some of the varied applications of the one Truth, they are not therefore of necessity disloyal to the Cause or its Leader. Or in other words, that honest differences in minor matters do not make cause for divisions and cliques. This is as it should be; and all should remember that nothing so much rejoices the adversary as to see discord and division in our ranks.

Let us remember that we have one Cause and one common purpose,— the upbuilding of the Christ Science in human consciousness.

Human wisdom and material philosophy have had considerable difficulty in defining and locating the human "soul." Many of the ancient philosophers believed, as do many of our modern

ones, that the soul perished with the body; others that it lasted for a time and then became nothing. As to its localization, Aristotle placed it in the heart; Empedocles in the pericardium; Zeno thought it was a breathing fire; Aristoxenus declared it was a harmony; Democritus that it resulted from a "fortuitous concourse of atoms"; Xenocrates and Pythagoras defined it as "a self-moving member"; Plato called it "Reason, Passion, and the Desires." Our modern materialists are more apt to locate it in the brain.

No wonder their researches have been fruitless! Not until philosophy learns what is the Soul of the universe will it be able to solve the vexed problem.

A CARD TO THE CONTRIBUTORS TO THE CHURCH BUILDING FUND.

I HAVE this day turned over to Stephen A. Chase, of Fall River, Mass., treasurer of the Christian Science Board of Directors, twelve hundred fifty-two dollars and forty-four cents ($1,252.44), the amount remaining in my hands uncalled for and unproven by the donors.

In a number of cases the donors transferred directly to the treasurer of the Board of Directors, while in others there was an entire failure to call for a refund, or to prove their claims. These cases are now fully covered by the above amount so turned over to the above named treasurer. I herewith subjoin a copy of his receipt to me for said amount.

ALFRED LANG.

FALL RIVER, MASS., May 12th, 1894.

Received of Alfred Lang, treasurer of the former Board of Trustees of the Building Fund of the Church of Christ, Scientist, in Boston, twelve hundred fifty-two and forty four $\frac{44}{100}$ dollars ($1,252.44), the same being the amount uncalled for or unproven by donors, according to the books of said treasurer, and due the Christian Science Board of Directors of "The First Church of Christ, Scientist," in Boston, Mass.

(Signed) STEPHEN A. CHASE,

Treas. Christian Science Board of Directors.

PUBLISHER'S DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

The CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of $1.50 per dozen copies, postpaid.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. JULY, 1894. No. 4.

NOTA BENE.

MARY BAKER EDDY.

AMONG the recent thronging memories of golden days we note one shadowy form: the absence in the Corner-stone of the Mother Church, in Boston, of the names of two beloved students, Captain Joseph S. Eastaman and Mrs. Mary F. Eastaman of Boston. I hoped to have treasured their names with others of their classmates at my College in that sacred receptacle. But the circumstances which occasioned both my disappointment and theirs, was doubtless a kind providence which reserved their contribution of 1000 dollars to our Church building fund, for the special honor of building its platform and pulpit. For which object it now is to be appropriated, and is most gratefully acknowledged. Also we are pleased to accept this circumstance as serving another good purpose,— a type of their solid standing on the platform of Christian Science.

In your last No. of the *Journal* I said, "My work for the Mother Church is done." By this I meant that my approbation of and interest in this Church, and our other church organizations, are not in the least abated, but a Sabbath rest was stealing over me when contemplating what had been accomplished.

The church, more than any other institution, at present is the cement of society, and it should be the bulwarks of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in

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the affections, and need no organization to express it. Till then this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance.

A LARGE number of extra Journals was printed with the expectation that there would be a great demand for them. Thus far this expectation has not been realized. True, the *Journal* was somewhat late in reaching the field, and this may, in part, account for the apparent lack of interest.

The June *Journal* is a most important one. Its importance cannot be overestimated. It chronicles an event than which there can scarcely be a more momentous one in the history of our Cause. There certainly will never be laid another Corner Stone of the Mother Church,— The First Church of Christ, Scientist, in Boston. This fact, taken in connection with the mighty significance of the event in its spiritual import, and the precious words of love and benediction of our Leader accompanying it, and we have a cluster of historic associations which should make the event a priceless Jewel, such as all Christian Scientists should keenly appreciate.

Should we, therefore, be asleep to the necessity of spreading the history of this event broadcast, so that all who will may read of it? Let not the enemy be able to boast of even a monentary victory, because of the supposed indifference of the students.

THE CORNER STONE.

THEREFORE thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Isaiah 28: 16–17.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1 Pet. 2: 4–6.

The stone which the builders refused is become the head stone of the corner.

This is the Lord's doing; and it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Ps. 118: 22–24.

CHRISTIAN SCIENCE LECTURES.

THE following is a synopsis of the residue of the lectures delivered by Mr. E. A. Kimball, of Chicago, at the Bloomington Chautauqua, the first of which was published in our last April issue. Mr. Kimball said: —

"The next question coming on in this same line is this: "Is it not blasphemous to claim to heal, as Jesus did, therefore making yourself equal to Jesus, or making gods of yourselves?" The latter part of the question, "Therefore making yourselves equal to Jesus, or gods of yourselves," is gratuitous. There is no Christian Scientist who supposes that he is equal to Jesus; he knows why he is not. There is no Christian Scientist trying to make a god of himself; he understands that God is infinite, and that he cannot possibly change himself so as to include the infinite. Let us take the first, which is a legitimate question. "Is it not blasphemous to claim to heal as Jesus did?" If it is blasphemous as a follower of Jesus to follow his commands, then the answer is yes. If it is blasphemous for us to obey the commands of Jesus, then it is blasphemous to preach the gospel; it is blasphemous to be pure in heart; it is blasphemous to be meek; it is blasphemous to love your neighbor; it is blasphemous to keep the ten commandments; it is blasphemous to obey God. If it is thought to be blasphemous to respond to this instruction of Jesus, then I would like you to ask yourself what authority there is for dissecting the commands of Jesus and saying this one is valid and that one is not. Where can you find any authority for annulling any of the commands of Jesus if you have any respect for them at all?

"Is it not blasphemous to claim to heal as Jesus healed?"

Do you know how Jesus healed? Who is there here that knows how Jesus healed? Who is it that makes this inquiry that knows how Jesus healed?

I once read a synopsis of an infidel lecture in which the writer was trying to impeach the biblical account of the miracles and those performed by Jesus. It went on something like this: He said, "Now take these Christian people at their own word. They begin by saying that their God is infinite; He is Infinite Power, Wisdom, Truth and Intelligence. If that is the case everything is in accord with the Infinite, and it must be scientific. God cannot be a miraculous God if He is infinite; it is only to the sense of the beholder that anything can be miraculous; God cannot be supernatural to Himself. If Jesus did the will of God he did it in accordance with the nature of God, which would be scientific. If miracles had been performed they would have been performed in accordance with science, and if so they could be done again. That they have never been performed again is evidence that the biblical account of the miracles is spurious." He made out of it that because it was claimed that the works of Jesus were miraculous, that claim stultified the other claim that God was infinite.

When we come to know the Science of Jesus' words and works we learn that when he taught his disciples what they were to do in order to manifest Christianity, he taught them the operation of divinely natural law — the law of God. He taught every one of them that the healing of the sick was the legitimate phenomenon of his own understanding of God and in his teaching he said, "These signs shall follow them that believe." He was not talking to eleven or twelve men, He was not speaking to a mere speck upon the great wave of humanity; He was teaching a principle; He was giving out something for eternal years. What did He say? He said, Go into all the world and preach the gospel and these signs shall follow you, because you are my students — my disciples. They shall follow them that understand you.

It has been the general understanding that the power to heal that was bestowed upon these disciples was a special interposition — a miraculous enactment of God in behalf of these disciples. We cannot take that view of it. Don't you remember that there was a time when the disciples came to

Jesus and said there was a case they could not heal and he said to them, "Oh! Ye of little faith!" Jesus' work was poorly done if He had set out to bestow on these men out of all that ever lived, this great power and it had failed, so that they could not do that which was brought to them. This sentence of Jesus shows that the effort was a failure in their not having an understanding of what he had taught them.

What do you think Jesus came upon the earth for? Was it not for the saving of the race by the manifestation of the highest good that had ever been known? If healing the sick was one of those manifestations of good, why should the impartation of Infinite Good have limited its operation to eleven men? I am going to introduce another of these questions right here. "Why do Christian Scientists presume to heal when that time is past?" What time is past? If you read history do you not know that one of the invariable accompaniments of early Christian experience was the healing of the sick? Do you not know that as long as Christianity maintained its purity and kept within the confines of meekness, honesty and self-abnegation, that was one of the phenomena of Christian work? We have been accustomed to applaud the Emperor Constantine because he espoused Christianity. What a glorious day it was supposed to be when he fixed his gaze upon Christianity, laid his hand on it and said, "You are mine." Unhappy hour for the world! What did he do? What did the world do? It took the simple Christianity of the Nazarene, the simple Christianity of the fishermen, and put it on a throne and clothed it in purple and fine linen; it made it a political agency. No wonder that faith in God disappeared!

If God is infinite, He works through infinite laws. If God is infinite, He must be impartial, His laws, therefore, are impartial. It is just as impossible for God to create and set in motion a law that has no further application than that which extends itself over eleven, seventy, or three hundred men, as it is for God to become less than the Infinite. It is an impossibility. Whatever is being done according to God is being done according to His universal impartiality. If it

was ever right for a sick man to be healed in accordance with the universal law of God, it is right now. There was no good created by God for the year one, if you please, or again for the Christian era, that is not good for him now or that is too good for him now.

"How does it happen, if this is of God, that our good and learned people, preachers, etc., do not believe it?" Before I answer the question I would like to say, — because we Christian Scientists feel somewhat lonesome amongst the rest of the people, — that there are some of our good and learned people who do believe in it, and that we are not, as some suppose, a lot of pagans.

"How does it happen, if this is of God, that our good and learned people, preachers, etc., do not believe in it?" How did it happen that if Jesus was of God the representatives of the most venerable theology in the world, the most highly cultured, philosophical and learned people of the world — those that were supposed to represent the wisdom of this world — did not believe in Him? You who are Christians now looking back upon the scene of Jerusalem, the scene of Athens, that home of literature and philosophy, what do you think of the goodness and learning which rejected Jesus simply because they were the representatives of the dominant religion of that time? Does that indicate that they were right in rejecting Jesus, and Jesus was wrong because they did not accept Him? Why is it if the Catholic religion is of God that our good and learned people do not accept that? Why is it if Methodism is of God the Catholics do not accept that? I think I am not saying too much when I say theoretically that if you should put them, one in one set and the other in another set, and get the consensus of opinion, each would think the other lost because of his belief.

Now let us change the question a little and ask it in this way: "Why is it, if this is of God, that all religions do not recognize it as such and accept it?" There is one reason really that covers the whole ground. It is because they do not believe in it; that is the reason they do not

accept it; they do not believe that it is true. Let us see why. Let us get away from personality and see that every religious denomination is simply the embodiment of some kind of religious belief, and it is this belief and doctrine which we are to consider and not the individual. It is a well known statement of many writers and theological people that there is nothing so tenacious as a religious belief and every one of these denominations is the expression of some particular religious belief, but how can it be possible for one who is absorbed in allegiance to one belief to turn around and believe another one that is so different? The reason people do not accept Catholicism as the universal religion is that they don't believe in it; the reason they don't accept Unitarianism is because they don't believe in it. You might go on until you had covered ten thousand phases of belief.

"How can intelligent people be duped with it?" That is another question and the effort to incorporate a sting has created an anomaly. The question is absurd on its face. Before we take the question up from a Christian Science standpoint we will see just what it amounts to. What does it mean to be duped by anything. Let us suggest that it means to be misled, deceived or imposed upon, and reading the question in this way how can intelligent people be imposed upon, or deceived or defrauded by Christian Science? We ask how can an intelligent person be duped? What is an intelligent person? An intelligent person is one that manifests intelligence. Now I would like to ask you how intelligence can be duped by non-intelligence? If a man is intelligent he cannot be duped. If an intelligent man accepts anything then it is evidence that he is not being duped, but that that which he accepts is genuine; that it appeals to his sense of intelligence and order; and on the other hand if he can be duped he is not intelligent. Let us see why intelligent people accept Christian Science or believe in Christian Science. That is an honest question. I remember the first time I went to study Christian Science. A lady came into the class who was a literary woman in Boston. She had been healed of disease and came into the class

because she was interested. She and I were stopping at the same hotel, and the next morning, meeting at the breakfast table we engaged in conversation. She said, "I was surprised at the *personnel* of that class. They were all adults — serious people of intelligent appearance, all indicating by their actions deep interest and insight. Where did they all come from? Do they all belong here in Boston?" I was about to say they came from all over the world, but remembering as I did at that moment that I had just escaped from years of imprisonment myself; remembering that right behind me there sat a man who had while lying in prison during the war contracted a disease that had prostrated him for twenty years; and he had been healed; remembering that at my side there sat a woman whose mother had died in the insane asylum and she herself had been taken to the asylum; remembering that at my other side there was a woman who for six years had been trying in vain to be healed of asthma, but had just been healed by Christian Science; remembering these and a great many other things, I said to her:

"Most of us came from our graves."

"How can intelligent people be duped with it? Stand and look into an open grave for months as I have done; all the little fleeting joys of earth seem as nothing compared with it; you begin to be serious; you begin to stare eternity in the face, and then whether you are intelligent or ignorant, if you can turn to that agency which restores you to health, happiness and usefulness, if you have the wisdom of an infant you will want to know what it was that wrought this stupendous transformation. Most of the people who come into Christian Science come because they have been lifted out of a hell of misery.

"Why do Christian Scientists maintain a denomination of their own? If so good, why not keep it in the other churches?" Every denomination is the expression of a belief. When Paul became a Christian the first thing he did was to preach to the Jews. He made an effort to present Christianity to them in such a way that they would espouse it, but they in

turn rejected it and he turned to the Gentiles. Christian Science as a demonstrable statement of Christianity, with proofs following in demonstration of that belief, has been preached to the churches and rejected. The reason why they don't keep it in the old church is that the old church won't have it there. "Why do Christian Scientists maintain a denomination of their own?" Christian Science as a religion is the only one that claims to be a religion manifested among other things by the healing of the sick. There is a vast difference between the consciousness that believes it can heal the sick and that which thinks it cannot. There is a much wider difference between these beliefs than others that have caused separation. You can go down into town and you will find churches on each of four corners. Why do they have separate churches; if what they believe is so good why not stay in the old church? Why do they hire four ministers, four choirs, and go to the expense of keeping up four establishments? I am not here to criticize the fact that there are four churches on any four corners, but am bringing it within the range of the discussion of the argument that we are narrow. Christian Scientists are separate by reason of the situation; they cannot coalesce with other denominations; because their doctrine is different from any other. Is not that reason enough? You may say that is "no good," but that is not the point, for it is the reason why Christian Scientists are a denomination by themselves. They do not segregate because they want to monopolize good; that is not Christian Science at all.

Another question is: —

"Why didn't God send it sooner?" Why didn't he send Moses and the ten commandments sooner? Why wait four thousand years before Jesus came? Why hasn't every scientific fact come sooner? This question comes from the conception that God has a lot of truth stored up and doles it out through different eras of history. He is supposed to wait a few thousand years and then sends Moses to tell people they must do so and so, and then in a few thousand more years sends Jesus. This question comes

from a minimized conception of God, that includes no understanding of His operations at all. Let us go back and take in humanity. What were the conditions at the time of Moses? They were as black as ink so far as their mentality was concerned. They had been in Egypt many years and were filled full of every form of the black art and occultism. They were as opaque as it was possible to be — not one ray of spirituality there. Moses discerned somewhat of God; that was a condition of consciousness where God could be seen, felt and appreciated. Moses discerned what was the law of God — the nature of God and what man must do in order to manifest God, and formulated that conception in the declaration "Thou shalt not."

Then we find that human thought trudges on; here are the prophets, Isaiah, Daniel, Elijah teaching and admonishing the people, and finally there is just enough attenuation in the condition of human consciousness so that Jesus appears at the proper time and preaches a new dispensation, the law of Love, which fulfils all law. Was Jesus in advance of His time or on the other hand was He too late? Of all the people that then existed, how many were ready for Him? If you will examine the history of the action of the human mind, you will see that this sublimation was going on all the time; it is the only reason that this mind has been able to accept his higher metaphysical statement of science or God. This being the Truth, you see it could not have come much sooner and created any impression. Notwithstanding that it is to-day accompanied by the most indisputable phenomena the ignorance of the human mind yields slowly to the "glad tidings."

"Why do Christian Scientists use a vocabulary of words that differ from ordinary English?" They do not; positively they do not. If you will look in the dictionary you will find as many as fifteen different meanings for words; some of them give the very lowest signification and then they ascend to higher and more comprehensive definitions. Take the word "infinite." How many can define it — how many really understand it? Some men would say, "This is

an infinitely cooler day than yesterday." What kind of use is that to make of the word "infinite?" However, you find that most people have a more comprehensive sense of the word than that. Most words have from one to a dozen meanings, and men use them according to their understanding. It is a fact that there is not a word in the vocabulary of Christian Science that is not warranted by the dictionary. The trouble is that ordinary English is not comprehensive enough to convey the meaning of metaphysics; the trouble in making Christian Science understood is that ordinary language is insufficient in its scope, and that which is sufficient is not understood. To understand Christian Science, one must work up to the higher understanding of these terms.

"If medicine is wrong, why do we have herbs with medicinal qualities?" I am going to tell you what Dr. Mason Good, a learned professor of London says: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence and famine all combined." That is the testimony concerning the effect of medicine by a learned doctor of medicine. This question is a very common one. A recent eminent divine is reported to have said that he would be inclined to espouse the doctrines of Christian Science if it was not for the medicine that is growing all around us; that God had created that medicine because He expected people to be sick; and that is what it was for. The fact of the matter is everything in the vegetable, mineral, and animal kingdom has been doled out to man as medicine, for sickness, and he has swallowed it all.

If it is admitted that the fact that men have taken all these things as medicine is evidence that God created them for this purpose, we are forced to the irresistible conclusion that God created man to be sick after having created the earth as medicine for him.

I do not think there is much force in this premise, but let us go on and examine the question from a different standpoint. Christian Scientists don't go around saying, "You

must not take medicine." What they do say is this, that you do not need to take medicine in order to be healed, that there is a better way to heal man than by giving him medicine. They realize that the true way of healing the sick is the mental process. They are trying to prove to him that that is the better way. Just as soon as he comes to see and depend on other methods than medicine, just as soon as he sees that it is something valuable, he will find that it is a better way; he will find that he is not only being healed but he stays well longer — he don't get sick so often; he gets rid of sickness sooner when he is sick, and so on. We are not here to quarrel with medicine and especially with people who do not understand these things. People are all depending too much on medicine — a thing which most of them know so little about.

I knew a man who was sick; he was being treated by the homœopathic method. He was not getting well and they called a physician in consultation. They had been giving him the seventieth attenuation of homœopathic remedies. As I understand it, in order to prepare homœopathic remedies they take one unit of the mother tincture and mix that with nine parts of alcohol; that makes one tenth medicine; that is the first attenuation. In order to get the second attenuation they take one drop of the first and mix it with nine parts of alcohol — that makes 1–100 part medicine; the third attenuation is 1–1,000 part medicine; the eighth is 1–100,000,000 part. I think I am right in this statement of the preparation of homœopathic remedies; if I am wrong I hope some one will correct me. The eighth attenuation has 1–100,000,000 of the unit of medicine in it. They were giving this man the seventieth attenuation. After they had had this consultation they decided that everything was all right, except there was one thing they wanted to change; the change they made was to give him the 200th attenuation of medicine. That was equivalent to saying that they had been giving him too much medicine. How much too much? A million times too much? More. A billion times too much? More. A quadrillion times too much? More. A quintil-

lion times too much? More. A decillion times too much? More. That man had had too much medicine; no wonder he did not get well.

"Why do you make charges? Jesus did not charge."

In the tenth chapter of Luke you will find some instructions that Jesus gave his disciples. He said go; take no money — no purse; preach the gospel, heal the sick, eat what is set before you, and the laborer is worthy of his hire. Taking these two in connection is it not fair to think that he told them to eat what was before them not as beggars and mendicants, but because they were entitled to the provision. This is a figure of speech which he used in order to reach their understanding and this is the natural, easy and proper interpretation of it. Jesus sent them out with the instruction that the laborer is worthy of his hire. In those days the social system was very different from what it is now. They didn't pay people salaries. It is only a short time since the school teacher had to get his board one week at one place and the next week at another. They set something before him and he accepted it because it was sufficient for what he did. In those days they did not receive pay according to the money standard of to-day, but they did receive reasonable compensation for what they did. I do not believe that there is one Christian Scientist on earth who did not have to struggle with himself before he could come to the point where he was willing to receive pay for the work he did and saw that it was right for him to do so. My dear friends, there is a reverse side to this question that is of great importance. Why do you object to paying for services performed in your behalf? Why are you unwilling to pay the minister of the gospel that labors for you? Why to my sense the minister occupies the most exalted position that man can occupy; in order to do his work faithfully he must exhibit great self-abnegation, being criticized on all sides. Why do you object to paying him for trying to save you? Why is it that the physician doing the best he knows how to do to relieve humanity; ready to go on all occasions both day and night; coming in contact with the most fretful irritable beings on

earth — sick people — why is it that you object to paying him. We find that when we get hold of a person that can pay and don't want to, he is one of the hardest people to heal. The fact is it is a sin — the sin of selfishness, of greed; unwillingness to give credit where credit is due. This willingness to get something for nothing is a sin, and Christian Scientists would be helping to perpetuate that sin if they went to people and healed them for nothing. It would be evil to perpetuate this principle.

"Even if some get well under the treatment, might they not get well anyway?" Yes, decidedly; they might get well under any other treatment. I will go further and say that a physician of understanding, if he can be induced to be candid will say that 75 or 80 per cent. of all the cases of sickness that occur, would recover spontaneously if they were let alone. If they had no treatment, no doctor, no change of air, no electricity or anything else. Seventy-five or 80 per cent. of the different ailments if left alone, would disappear if nothing was done.

The healing of hundreds of thousands of cases of hopeless disease constitute the proof of Christian Science Mind-Healing."

THE END OF THE WORLD.

EVERYBODY, especially scientists, has a different view of what the end of the world will be like, says the World. Here are six views on the subject, which have emanated from scientists during the last few years:

1. The land surface is diminishing; then the human race will finally be drowned.

2. Ice is gradually accumulating at the north pole, so that some day the earth will lose its equilibrium and men will be utterly annihilated by the rush of moving objects.

3. The earth is moving toward the sun; the last man will probably be roasted alive.

4. Water is by degrees becoming scarcer; in ages to come all beings, human and bestial, will perish with thirst.

5. The beginning of the year 3000, men will retrograde; in the end they will be creatures no larger than an insect.

6. The sun is burning up; as old sol cools, the earth's glacial zones will enlarge and humanity will be frozen to death.— *Boston Globe.*

SACRIFICIAL LOVE.

R. L. ZILLER.

IT should be borne in mind that there is a vast difference between what is commonly termed love, and what is Scientifically so denominated. Fallible human love is not an emanation from God. That sickly sympathy which is ready to shed copious floods of tears over a wounded sparrow, but forthwith turns and wounds a fellow being with a thrust of uncharitableness, is not Love. It is a misused term, a "Desecration of the eternal God-Word."

"Are ye not worth more than many sparrows." When this word falls from the lips of a Christian Scientist, bearing its divine import, let it be understood in its essential quality as the highest expression of the Highest. Take off your shoes in its presence, for you stand on holy ground. Were Love aught but this, what meaning or force would have the words: "Love is the fulfilling of the Law"? What a widening circle of comprehensiveness! Drop a pebble in a pool, and instantly from the center, circle after circle radiates out into the surrounding water. Each overlaps the other's course. Each goes farther out into the widening sphere. So Love, radiating from its own center, spreads farther and farther, each wave overlapping the other's track as it spreads over the illimitable sea of life.

St. Augustine once said, "God is like a circle whose center is everywhere and whose circumference is nowhere." The circle is a symbol of Life. Its center and circumference clasp hands in joining the Infinite and the Now. This divine element is the fulfilling of the Law, for it keeps the law, *makes* the law, *is* the law. This divine element manifested in man constitutes his highest Being for it is the idea of God (Good). Beyond the false and material consciousness is the immutable and perfect idea of God. The commandments are the natural state of man's real existence.

They imply to him no forced obedience, for they but express in negative terms his character. There is no need to tell him not to steal; he has all things. Jesus said: "All things that the Father hath are mine." The infinite riches of Truth are the inheritance of His idea. He knows not what it is to commit murder, for to his consciousness Life is the everpresent reality. He loves his neighbor as himself, for he recognizes in him the same self-hood. This is, and must be, the standard of true Life, and man as the true idea or "son of God."

But what has this to do with Sacrificial Love! Much, in many ways. We have at present not a full knowledge of the things that God hath prepared for them that love him. The Master, through his great sacrificial Love, entered into the glories beyond the veil of matter. Love alone draws back the curtain of gloom and reveals the dazzling splendor of a "life hid with Christ in God." As Love, in its divine sense, is the fulfilling of the spiritual law of Good, so it is likewise the overcoming of the material law of evil and sin. We who are yet striving to apprehend "that for which we also are apprehended," need the influx of divine grace. Our aims, possessions, and affections, are thrown in the wrong side of the balance. They have fastened us down with earth-weights, and clipped the pinions that would soar heavenward. But these weights seem light when compared *with themselves*, hence we are loth to unfetter ourselves and seek more enduring things. When we awake, however, to see that we are catering but to shadows, that our fondest dreams are but illusive, and in chasing these will-o-the-wisps, we but spend our energies and get no nearer the hem of realization's garment, then is the altar made ready by the purifying flames of Sacrificial Love. Sacrifice means not the offering of material oblations and the blood of animals. Blood symbolizes the seemingly vital part, or life, hence it was offered as the most precious offering; but in the deeper sense, sacrifice is of quite a different nature. The blood, or vital part, of our earthly aspirations, affections, and unspiritual joys must be offered in sacrifice to obtain the more enduring

and divine reality, which has not the changeableness of human thoughts and things.

> "Great Heart of Love! still keep and hedge us in,
> By thorns, thick set, if so it needs must be,
> Till all the fair illusive ways of sin
> Shall vainly tempt thy chastened child from Thee."

The sacrifice of these humanly prized things brings a loftier hope, a deeper realization of the enduring works of Love. Sacrifice seems grievous, but it is only so, as long as evil is prized. With each sacrifice comes a deeper peace, assuring us that our way is pointed out by the magnet of Divine Love. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

When the obstinate mortal element which seems to enter man is vanquished, when he is of a contrite heart, then he is ready to receive the spiritual blessings which follow the sacrifice of false erring ways. Love and joy come through the surrender of lesser things. There is no room for both. Both cannot inhabit the chamber of our heart, or there will be constant struggle and warfare. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

We cannot expect the consequences of Good when not abiding by it, and in it. Herein lies the great test of unselfishness; in sacrificing, in casting from us the erring pleasures and evil ways that may have been pointed out to us, or that we may have been shown by the monitor in our heart. How many are there that know in their hearts that they are doing and thinking wrong, and yet harbor the tares in their garden?

Such methods show no sacrificial Love. To know and see an error, or sin, in our ways, and yet go serenely on unheeding the voice in the heart, is a moral offence. Such procedure betrays the offender's conscience, his friends, and his God, and is an index of spiritual barrenness, and lack of Love.

The poet built on a divine platform when he said: —

"I well perceived in vision sweet,
Which dazzled with bright dew mine eyes,
That love and joy draw vital heat
From altar fires of sacrifice."

The Scripture says that "God is Love." When the deep and profound significance of this statement is realized, we get different concepts than those formed by mortal fancies. The heaving of this great tide in the human heart stirs the stagnant waters of devotion. The battlements of thought are manned by resistless resolves.

We may learn a lesson from the far-away and unseen. This eternal rule and law is symbolized in the unfathomed deep. In the Indian seas there is a bivalve, which, when its shell is broken or pierced by mishaps, mends it with pearl. Thus the beauty of unselfish sacrificial Love shows itself. Though apparently wounded, and torn, and broken, and shattered by the surrender of our cherished, though erring, ideas, the rent is healed. Love the Infinite Good, mends the shattered case with the radiant pearl of its own greatness, yea, the "Pearl of great price," which having been found is kept in exchange for all others.

NOTICE.

ON behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year."

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expenses of the Church. While it is not less than $1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary A. Eastaman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account."— PHILIPPIANS iv, 17.

LOVE.

ALICE BOYD.

I READ when God would answer once for all
The question, What is love? — that Woman was
His thought expressed. I knew that it was true,
But long I looked for one who had rent the veil
Of earthly sense and found it so; who saw
In heaven's clear light, her heart was God's own heart
In perfect full expression. Once at last
I crossed the shining path of such a one.
Upon her face the record still was left
Of suffering and struggle like to that
Of Good and Evil in that conflict they
At last shall fight unto the death. But o'er
It all was stamped the Spirit's fine repose,
The impress of a stillness and a strength
Within the veil where just a few abide,
Our guardian angels, and look out upon
The earth, with eyes that rest the weariest ones
On whom their benediction e'er descends.
On looking into them you see as in
A vision then, the meaning and the end
Of all the restless, struggling years behind
You, and upon your darkness shines a light
And makes the way unto that one fair end
Clear in a never failing, guiding stream.

Of her I asked Love's meaning to us now,
So far as we could understand and live
It in our present lives. These words she said:
"To mortal man Love's symbol is the cross,
Self-sacrifice its holy measure. Its
Essence we may not know for myriad years,—
Not until all things earthly shall have passed
Through their last death and burial and have come
Unto their resurrection; which is but
Their comprehension full and perfected

Of Love. We love another here and now,
If deep within, we know we are for time
That other's deepest need; and rising up
Go out prepared to meet that need and then
To fill it to the fullest evermore.
The present symbol of our love, the cross,
Our sinning, suffering self, we once held dear
As mortal life, but now deny, and see
As nothing unto us forevermore.
This cross we bear till in the service of
Our loved one and our God, we are grown strong
And free to throw it from us far away.
So Love, at last, shall have to man
No more the name of burden or of sacrifice."

"THE DAY STAR."

2 Pet. 1, 19.

CLOSE up the ranks my comrades,
Hear ye not the trumpets' call?
Fear not, for God is with thee,
His strength and power are all.

The prophet has arisen,
To call the remnant home;
Their frankincense they're bringing,—
From distant lands they come.

Now look well to this temple,
That is building day by day;
Let the stones be well cemented,
Let the work be honest, pray.

Love God and hold your places.
However long and strong
The battle rages round you;
Never falter or go wrong.

The conflict will be fiercest,
Where the work is ablest done,
But Principle will keep you,
If you live, "Thy will be done."

— *Frances C. Mann.*

FROM BELIEF TO UNDERSTANDING.

D. S. R.

AS I have been benefited by the experience of others as given from time to time in the *Journal*, I gladly add a part of mine hoping that it may prove helpful to others.

I was brought up by loving parents, and used often to listen to the old, old story of Jesus and his wonderful works. I grew up in the thought that believing in the works of Jesus was the prerequisite of a Christian life, but did not realize, as I had never been taught, that any measure of understanding of his works was necessary. I was told that the power to do these wonderful works was given to Jesus and his apostles alone simply that they might thereby prove to the world that Jesus was the Messiah. I commenced to attend revival meetings, and there I heard the people tell of the wondrous love of Jesus, and of a peace and happiness they had found, which they had never found before. I was often asked whether or not I was saved, and when I answered that I thought I was, but did not know, they said there was no such thing as thinking about it; if I did not know I was saved, I was lost. They told me of that terrible lake of fire which awaited the unrepentant sinner, and that there he would have to suffer throughout an endless eternity. A number of my companions made their way to the penitent bench, and after talking to me and endeavoring to persuade me to join them, began to offer prayers in my behalf; praying that I might find no rest or peace until I gave my heart to Jesus. Thus the fire grew hot and hotter until finally through abject fear I too went to the penitent bench and prayed to God to give me the wonderful peace which he had given to the others. I was told that all I need do was to believe on the Lord Jesus, and he would save me from the awful fate which had been pointed out to me. This consoling reflection,—the belief that I had thus escaped so dreadful a fate, did bring with it a degree of happiness to which I had formerly been a stranger. Yet I failed to find that happiness and peace which others had claimed to possess, and when reading of the wonderful works of Jesus in healing the sick and casting out demons, I thought if only such things could now be

done how much happier and better the world would be. But I dared not think of this for I had been taught that the days of miracles had passed, and that now God only saved from sin, but in sickness it was his will that we should call upon the doctor. At the same time I was told that sickness was sent of God to punish us for our transgressions and to make us humble and obedient to him. I was not told why if this were true, we must call the physician to make us well, thereby possibly coming in conflict with God's purpose that we should remain sick in order that we might the better serve him.

In this mystified condition of mind I heard of the peculiar people called Christian Scientists. I was told that they claimed to heal in the same way that Jesus and the apostles did. I thought this was the greatest sacrilege of which I had ever heard, and like many others I denounced it as a dangerous heresy. I said it was not of God, therefore, it must be of the devil. Again and again I would hear of people being healed by this means, and at last I said, "If Christian Science is the truth, I should know it, and I will investigate it for myself." About that time I met a lady and gentleman on the train who were working in Christian Science. The lady very kindly asked me to call upon her if I ever visited the city in which they lived. A short time after this, being in their city, I called upon them, and was told that a Christian Science meeting would be held that afternoon. The hour came and I attended. The speaker read First John 4, and then explained it from the Christian Science standpoint. The only part I remembered was this: "God is Love." Then the speaker reversed it and said, "If God is Love, then Love must be God manifested to the world." This I never forgot. I heard several sermons after that of the old kind; but when they would picture God as a God of wrath and a mighty king ruling the world in awful majesty, angry with his children for their transgressions and ready to consign them to eternal torture to appease his wrath, the words of John came ringing back in my ears, "God is Love." Then I would think of the reversed statement made by the Christian Scientist, "Love is God." I then pondered, "If God is Love, and Love is God, how can Love ever at any time, for any purpose, or for a single instant become hate?"

This was my beginning in Christian Science, and soon brought me into a class room where I purchased that book of Love,

Science and Health with key to the Scriptures, by the Rev. Mary B. G. Eddy, discoverer and founder of Christian Science, and through the teaching I received, instructing me how to read it, I soon found that I was being carried back to the days of Jesus and the apostles, and that indeed the "days of miracles" had not passed, but that God was as much "Love" to-day as he had ever been. I found the study of this book so illuminated the Bible that it became a new book to me, and in it I found treasures of Love of which I had never before dreamed. I formerly studied the Bible because I was taught, and believed it to be, a duty to do so. I now read and study it because of the pleasure and satisfaction it gives me, and because in it I find the answer to my needs and longing desires.

Through reading these books, the one with the other, I am enabled to look above matter to Spirit for my life, my health and my strength. It enables us to see God's children all under the control of the One Mind, and to know that that Mind is omnipotent. Through them I have learned that the power of a drug is not equal to the power of God in healing disease.

The Christian Science work was started in London, Canada, a little over three years ago. The one whom God appointed to commence the work here was a stranger to all, and all were strangers to the Science. Opposition was strong and bitter, but we went calmly on our way, and now we have a church with a membership of about sixty and an average attendance of about one hundred.

From here it extended to Dorchester Station, a small village about ten miles from here, where we have a number of very earnest workers. Two local preachers, two class leaders, the superintendent of the Sabbath School, and a number of teachers have joined our ranks and are working along the lines of the higher understanding of God and Jesus Christ. The room in which a lecture on Christian Science was recently given was crowded to the door, and the interest is rapidly spreading to surrounding places.

In the article entitled "The Prince of Life" by Mrs. Knott, published in the May *Journal*, the quotation from Science and Health which the little girl was taught to repeat, was contained on page 330 in the editions preceding the 50th. In all subsequent editions it is on page 392 line 5. The reference at the time the article was written was, of course, correct.

EXPERIENCES.

WILLIS F. GROSS.

I DO not know that I had ever heard the term Christian Science previous to the spring of '86. An old schoolmate, and very intimate friend, returned, after an absence of several years, to the town where we had spent a portion of our boyhood together. During our separation he had become interested in Christian Science, was healed of an incurable disease, and had received a course of instruction.

With great joy I heard of his coming, but was not a little dismayed to learn that he had become a "faith doctor," as I understood it. At first I did not understand how that could be, for I was impressed that "faith doctors" were "born not made." I had often heard about these peculiar people, but had never met one; and I had for them a feeling of reverence, mingled with awe.

At our first meeting my friend introduced the subject by handing me an open Bible and requesting me to read the closing verses of the gospel according to St. Mark. Of course I had often read them before, but at this time I felt strangely impressed with the statement, "And these signs shall follow them that believe."

He said but little on this occasion. Afterwards we frequently conversed on the subject, but I was far from accepting it. It was not in harmony with natural science. I had given considerable attention to Anatomy and Physiology, and was not ready to learn that all I had gained from these sources was false. I must have been quite bitter in my antagonism for my friend afterwards told me, that he felt, at one time, he would have to give up the hope of convincing me of the Truth. But as I argued, he reasoned; and my curiosity was aroused. I wanted to read something on the subject and he loaned me a copy of Science and Health for a few days. I had not witnessed any demonstrations, hence could not be convinced in that way. Science and Health appealed to my sense of reason. I saw it was logical; the premises were clearly stated and the conclusions correctly drawn. As I read, I became convinced, but just when

I was never able to say. Great changes have never come suddenly in my experience. For many years I was a Methodist. I believed I had been converted, but the change was gradual and I did not shout. I was not satisfied with my religious experience, and I had a fear that I must reach the point where I would shout, before I should be fully satisfied.

As I read Science and Health the conviction came. Slowly but surely the human sense yielded to the divine. Like one watching for the coming dawn, it would be hard to tell just when the first ray of light appeared, but he is soon convinced that the night is ended and the day at hand. The truth revealed in this wonderful book impressed me more and more, until I could no more doubt the statements of Science and Health, although I was by no means able to fully comprehend them, than I could doubt the Bible; and this I could not do for I was taught from my earliest recollections to believe it all. This conviction of the teachings of Science and Health grows stronger all the time.

What I accepted, because it satisfied my sense of reason, has many times been proven to me by demonstrations.

It is often asked if Christian Science can be depended upon in times when immediate help is needed. Let the following cases of healing answer. A little boy three years of age was very ill with diphtheria. In less than fifteen minutes after the scientist arrived, he jumped down from his mother's lap, got a drink for himself and was well.

A little girl drank concentrated lye, and her lips were swollen to two or three times their natural size. The father went for a scientist who treated the case absently. By the time the father reached home (a distance of less than a half mile) the suffering was all gone and the swelling had disappeared; while all that remained to be seen were a few little white spots on the lips and tongue, and these disappeared in a day or two.

Another case furnished conclusive proof that Christian Science is not Spiritualism. A lady whom we met was what might be termed a "natural medium." For many years she saw strange manifestations, heard rappings and many other peculiar sounds which she was at a loss to account for. She never encouraged these phenomena but rather fought them off as best she could. However she was often so affected by them that she became sick and suffered severely. At one of these times she sent word to a scientist for help, who knew nothing about what caused her

suffering. Suffice it to say that she was immediately healed, and never again did she see or hear the strange things that had been such an annoyance to her.

The following shows what may be accomplished if the patient will do his part, even though it may seem to take time to effect a cure. A lady sustained very severe spinal and internal injuries on account of an accident. Skilful medical treatment and several surgical operations failed to heal her. When she first heard of Christian Science she could not walk across the room without at least one crutch. She placed herself under the care of a scientist. At times her recovery seemed very slow, but she studied Science and Health and tried to do all she could. They worked patiently together, but it was not until months had rolled around that she was entirely healed. In the meantime however, numerous other difficulties disappeared. For six years she has stood erect and walked as well as ever. Surely "he that shall endure unto the end, the same shall be saved."

THE FATHER'S CARE.

M. FANNIE WHITNEY.

IN one of the reading books used in my childhood was a story which stands out in the chambers of my memory above many others, because of the impressions left by it, and the application made in the story to daily living.

It was about a child going from a certain place to her home on a hot day by a dusty and sandy road, but which was bordered by woods in which were paths that seemed to the child to lead in the same direction as the one on which she was going. She thought how nice it would be to take one of those paths and thus avoid the heat of the scorching sun and burning sand, and although told not to leave the straight road, she finally yielded to the desire and entered one of them. It seemed very cool and refreshing and for a time continued in the same direction, and she thought she would by-and-by return to the other road. But after a time the paths began to multiply and she hardly knew which one to take. After wandering around for some time she made up her mind to go back, and started, thinking she took the same path again, but soon found that she had lost her way.

After a long time of weeping and searching, and when nearly dark she was found by her friends and taken home in safety.

Many times has it come to me that our life journey is similar in many points to this story; and especially since gaining a little understanding of Christian Science the application has come still more forcibly.

Our journey from sense to Soul takes us over a particular road, and that one straight and narrow, continually leading in an upward direction. We see many paths which seem to lead the same way we are going, and which look easier; less dust to walk through, fewer stones to look out for, less heat to overcome. The allurements of personal sense charm us and we think their seemingly green and pleasant pathways preferable to the straight road of strict adherence to Truth through demonstration.

Like the child, we try one of the paths and for a time all goes well, and seeing the road we have left only a short distance away think as did the child, that this path will after a time take us back to the main road a little farther on. Lulled by that thought of the tempter we do not notice that the paths are diverging, and the one on which we travel is leading downward.

Sooner or later, according to our susceptibility to Truth the correcting rod of our Father comes to arrest us. Awakening to the sense of our condition and with sorrow and repentance for having left the straight road, with darkness deepening around, the loving Father comes and helps us to return. We do not find the way back so pleasant as when we started out, as our eyes are opened to the falsity by which we have been deceived.

Only as we persevere in our endeavor to return, and are faithful in unwinding the snarls, correcting the thought do we at last find ourselves once more on the right road in just the same place we were when we tried the alluring pathway.

With the lesson gained from our recent experience, with our feet once more started in the right direction, united to the hope of reaching the destination for which we started (Heaven or Harmony) we press on with a full determination to be more watchful, vigilant and prayerful.

We have learned that only thus shall we be able to walk in the path "that shineth more and more unto the perfect day" and choose this path in preference to all the enchantments in the byways of material sense.

We thank Thee Heavenly Father,
For thy correcting rod,
Which guides us in our journey,
And leads us home to God.

It tells us not of anger —
That weapon mortals sway;
But shows us how by Love Divine
To keep the better way.

Oh let us tread the narrow road,
Nor ever turn aside
Into the ways of mortal sense
Whose paths are broad and wide.

As we toward Thee press onward,
The way will brighter grow;
For Thou throughout the pilgrimage,
Thy loving care will show.

WORK.

W. P. COLE.

The harvest truly is plenteous but the labourers are few. Matt. ix. 37.

JESUS said, "As ye go, preach. . . . Heal the sick, etc." Are we faithfully fulfilling the Master's commands? Are we making use of the talents he has given us?

Now preaching does not necessarily mean a call to a pulpit to deliver a scientific oration, but is the work we are doing hourly amongst those we meet, whether in business or social life. Some may say, "I don't have any opportunity to speak about Christian Science." Now I know better; as a business man, I know, that in business as well as in social life, almost every day we have opportunities of speaking for Truth.

The first man I spoke to about Christian Science,— bearing testimony to its healing power, and that with God all things are possible,— with wife and family are now working Scientists.

On railway trains, in offices, on board ship, on the Atlantic and on the Pacific, at hotels, in workshops, all sorts of places I have found opportunities to speak of Christian Science and of its healing power.

Crossing the boundless prairies of the west, in a railway train, I had a gentleman to whom I had been talking come to me and say — "Tell me all about that again." And as I have told of the glorious work being done through the knowledge of Christian Science, the hearts of many have warmed, and many have asked me for the address of a true Scientist in their own vicinity, and when at parting with a pressure of the hand would say, "I'm so glad that I met you."

Never have I been rudely treated in speaking to others on the subject,— a few times it has been received coldly; but nevertheless I would drop the seed knowing that it would bear its own fruit in due season.

As individual Christian Scientists we may not all be heads of associations, or pastors, or teachers; but we may all be missionaries, every one of us. True Scientists cannot sit inactive and excuse themselves, by saying that they have no opportunity; if they do, the one talent they have buried will be taken from them. We all know how the Master viewed those who are neither hot nor cold.

We all have opportunities for work. Among our own circle of friends, our neighbors, those with whom we come in contact in our work or business, we can speak of the Truth, and above all strive to live it.

Let not suggested thought come in that we have not yet sufficient understanding. If we use what we have, we will find our one talent becomes two. Remember the promise, that we are not required to take thought what we shall say, for it shall be supplied us in the self-same hour.

Let us not forget the fig tree; to material sense it looked bright, as a living tree should, but when the Master looked for fruit, and found none, it withered away. "By their fruits ye shall know them." Then let us prune and trim the thoughts going forth from us that this may be an anniversary year in Science. Let each who is in the liberty of Truth speak to our companions and associates, bring them into our meeting. Let it be a year of work, of energy, of unity, of Love, and before another year such a harvest we shall have, that victory will be ours.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

NOTES FROM THE FIELD.

THOUGH only a beginner in Christian Science, I feel that I have been so gently and wisely guided in the right way, that perhaps a few thoughts may help some one who is searching for Truth. For sometime I had an honest and sincere desire that I might be good in the truest sense of the word as I then under stood it. During this time I entered a class of, "Silent Unity," under the name of Christian Science. I listened to the teaching thinking it was genuine. Part of it seemed plausible, some of it I could not accept. When through I could not see that I had anything practical or satisfactory. In a short time it was proven me that I was deeper in "Unity" than I thought. I had never realized that it was all mortal mind, that it was the material senses alone that had been pleased and that it had not even a principle on which to build.

I had a dear-bought experience, and when I see and know of others who are falling victims to this form of error — those who go into it with a desire for something better, it stirs me because I know whereof I speak, so that I am prompted to express it. If they only knew the importance of being rightly directed, much subsequent suffering would be avoided.

By persistent thinking in the right direction, reading Science and Health and sincerely wanting to do the right thing, I gladly and willingly left "Unity" thoughts as soon as the true way was shown me in Christian Science. To realize the power of Truth over error seemed at first a hard thing to do, but in trying to come into a realization of this, it was not long before I could perceive a little of the One Mind. I had and still have conflicts with self, but I always try to have the Christ Principle in view, to realize that God is, and that he is Love. Just so far as I have progressed in Truth just so much has been proven to me. I have much to learn, but this I do know, that I have a feeling of confidence and satisfaction that the world can neither give, neither can it take away. I find that to live Christian Science means to love it. Looking for spirituality more and to matter less has been beautiful to me.

In working out so far, I have had some glad surprises, and

from this on with the Bible and Science and Health as guides I know there is much for me.— M. E. E.

"AND thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30 : 21.

I had been a sufferer for about eighteen years from various ailments, and paid large sums of money to doctors without relief. When at our county seat, Bellefonte, Pa., in December, a friend told me how his daughter had been healed of a sickness of three years' standing (and had been given up by the doctors) through Christian Science as practised by a faithful student, Miss P. He said if I wished to see her he would accompany me. I did feel a desire to see her, but I did not know what for, as I could not have faith enough to ask her to treat me nothwithstanding what my friend had told me. She kindly gave me some tracts and a *Journal*, and her talk had such an effect upon me that I read them. When I returned them she gave me another *Journal* to read and showed me Science and Health. By the time I had read the last *Journal*, catarrh had almost disappeared and I felt great relief. Returning the *Journal*, I bought Science and Health, and before reading it half through, I was entirely healed. Oh, how I rejoiced!

Although warned to the contrary, I became too boastful, and brought further suffering upon myself. Then turning to my Bible, I opened to Psalms 107 : 17, and read, "Fools, because of their transgressions, and because of their iniquities, are afflicted." What a rebuke! Then I realized how truly this is the narrow way. I have had similar rebukes to teach me the truth of Romans 8 : 16, that when in the line of right, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Ever since a child the thought has been with me that I should be a preacher. I would dismiss it, but it would present itself again and again. I also had a feeling that I should some time receive a large fortune. I now realize that I have become a preacher, and that I have received my fortune, which the world can never take from me.— W. H. L., HOWARD, PA.

SOME time ago two of our students were invited to introduce Christian Science in one of our neighboring towns, and this letter

came to my observation from the lady at whose home the work has been opened.

Thinking it bore the indication of the pure touch of Truth I submit it to the *Journal*. It is a word of grateful acknowledgment to one who has done good work in the writer's family for years.

"Little by little it has come,— quiet as the dawn of a beautiful morning has this awakening been. I can truly say this morning I am awake!

Why have I slept so long? Eight long years since you commenced to tell me of this dream, now I can see and know that we have hidden ourselves from God. We sought refuge in material sense calling it life and food, until the Christ-Truth came to us. It reveals God as our Life. I can see praise, not supplication, should be given. I begin to see that sin, sickness and death are not real. I know as soon as we are ready to see, God is ready.

My husband is beginning to have a desire for Light, so I am sure it will come. We serve, who only seem to wait. I cannot tell you what interesting meetings we have and how many are getting interested. I have not had a tired feeling since I have been resurrected."

"Patient gleaning brings a harvest."— M. H.

"Love seeketh not her own." 1 Cor. xiii. 5.

There is nothing so much needed in our ranks to-day as love, a love that seeketh not her own. The capacity to love is gained by obedience.

We shall never come into a realization of the Fatherhood of God, and the Brotherhood of Man, until we live up to our highest light in Christian Science.

For the past few years we have been occupied with our own local matters, expenses for services were to be met, churches were to be built.

Then came a call for "The Mother Church," a higher plane of thought, a broader love, a unity of action; those who see and act will inherit the blessing.

There is an everlasting possession for each of us, but it will never be gained until we obey.

Indifference to this movement is an error of no small magni-

tude that must be met and overcome, individually and collectively.

When the store house is full let it contain a gift from each loyal worker; it will be the love prompting the gift that will bring forth our demonstration of the government of the One Mind.

Come one and all, and while building the wall over against our own house let us not forget the Temple.—F. C. M.

THE February number of the *Journal* asked to hear from slow cases of healing, and in our Reading Room and Dispensary at 12 Hanover Place we have quite an assortment of both quick and slow cases. Bed-ridden people are now sending to our room, asking that some one be sent to their assistance. It has been done several times.

On the Monday two weeks prior to Easter a note was sent to the room, asking if any one there was willing to treat a woman who had been in bed two years and eight months. One of the students went to her, and on Easter Sunday the patient walked to the Church of Christ, Scientist, and remained during the service. She explained that it seemed only honest to come to church the first time she went out. The students had made the room beautiful with flowers and mottoes, but this case of healing was the most inspiring of all.

The courage and perseverance of some of the so-called slow cases, are very helpful to the workers, but we can hardly call that a slow case where these qualities are developed early. Steady, even growth has a firmer basis.—F. S. TURNER, BROOKLYN, N. Y.

I WOULD like to tell how the "little leaven" is working in this part of the State. We have a little company of students here; we have no organization yet but have lately all signed our names to a paper constituting ourselves a Christian Science Sunday School, to meet every Sunday to study the Bible lessons as published by the Christian Science Publishing Society, using as our only text-books, the Bible and Science and Health with Key to the Scriptures. This we have been doing for some time and are reaping the reward, for we find the Truth thus gained

"an ever present help," and each one is able to do their own work, and often to help others.

I was glad to see in the February *Journal* "Editor's Table," that mention was again made of our duty in reference to joining the Mother Church. I have learned many things in the past year; one is that it is our duty as well as our blessed privilege, to belong to the Vine which symbolizes the One Mind, and we cannot expect to bear fruit unless we "abide in the Vine." — J. S., GREENSBURG, PA.

I ENJOY reading the "Notes from the Field." The seeming trials and perplexities, as well as joys and triumphs of other seekers for Truth, encourage me and spur me to greater effort.

There are three of us here who have been through a class with one of the Leaders students, and a few others are interested. We have Sunday services from eleven A. M. to one o'clock. The first hour we follow, as nearly as possible, the order adopted by the Mother Church; in place of a sermon we read from a *Journal* or tract. The second hour we take the Bible lessons. Thursday afternoon we meet for reading in Science and Health. The quarterly Sundays we meet with the Scientists at W —— an adjoining town, to observe Communion.

We have had some good demonstrations and have often been down in the valley of humiliation. We have met with opposition and ridicule, but we know that this is the common lot of all Christian Scientists, and the promise is "to him that overcometh." — E. W. D.

WE came into Christian Science, through the healing of our baby. She had a crooked back; when she was a year old she could not even sit up. My wife often said: "Nothing but a miracle can cure her." We prayed for her as most Christian people do, but lacked the faith.

About that time Christian Science was brought to our notice by my sister who had received much help through it. She advised us to go to her teacher who lived in Lincoln, Neb.

We live on a farm twelve miles from Lincoln, and my wife thought she was not strong enough to stand the trip; but she lost all the fear after the first treatment, and we went every Saturday, rain or shine, for about five weeks. In the course of

that time our whole family was healed. Our child's back is straight and she can run with the other children.— C. G. G., SPRAGUE, NEB.

I HAVE been in Christian Science four years; have been through a class. There are four students here who have been through a class, and a number who are students of Science and Health.

I was so overwhelmed with a sense of divine Love, even while I could see nothing clear in Science, that I overcame the tobacco habit; the sense of pleasure in the weed left me.

We take up the Bible Lessons at my home, and get much good out of them. I am doing some work in Science. Our county clerk had been down sick all winter. The M. D.'s tried to get him up, and finally concluded they would have to give it up. He sent for me. I stayed with him two days and set him to reading Science and Health. I went back three days afterwards, and found him well.— P. D., NEBRASKA.

I WISH to say for the encouragement of those who have not yet placed Science and Health with Key to the Scriptures, and the *Journal* in their public libraries, that a lady a short time ago told me she had asked for Science and Health at our Public Library so often that she was ashamed to do so any more, for it was always out.

The *Journal* is placed with the other periodicals in a frame with the name "Christian Science" in large letters on the outside, and bears evidence of being much read. And although they are very busy in their bindery one volume (9) has been nicely bound and placed on the shelf for general circulation. They must be doing much towards leavening the general thought.— KATE E. ROUSSEAU, PEORIA, ILLS.

I HAVE not seen any report of the destruction of the morphine habit in the *Journal*. Will give the following for the encouragement of any who may need it.

Two cases have come to me in the last year; both are healed. It will be a year in May since one came. The habit was of seventeen years' standing. The person was a physical wreck, using ten grains a day, and is now in perfect health.— E. A. M.

EDITOR'S TABLE.

ANOTHER CHAPTER IN THE BUSWELL CASE.

IN the May number, 1893, we reported at length the trial of the case of The People of the State of Nebraska vs. Ezra M. Buswell. It seems, that in Nebraska there is a statute which enables the State in criminal cases to take certain questions of law arising in the course of the trial before the jury, to the supreme court for review. We are aware of no other State in which the prosecution in criminal cases can appeal at all. That is a right reserved only to the defendant. In Nebraska the supreme court does not render any kind of a judgment, but simply decides the questions of law submitted, and this decision becomes a precedent for similar cases arising in the future, but does not in any manner affect the case in which the appeal has been taken.

Mr. Buswell, therefore, will not again be tried upon the indictment found against him, and upon which his former trial was based.

It may be of interest to our readers to know something of the theory upon which the supreme court proceeded in arriving at their conclusion that the court below erred in one of its instructions, and we will set forth enough to convey an idea of what it was.

The instruction of which the prosecution complained was as follows:

"The jury are instructed as a matter of law that it is manifest from the law under which defendant is indicted, that the object of the legislature in the enactment thereof was only to provide for the regulation of the practice of medicine, surgery, and obstetrics as these terms are generally understood, and unless you believe from the evidence and beyond a reasonable doubt that the defendant within the time mentioned in the indictment practised medicine, surgery and obstetrics as these terms are usually and generally understood, then you will find the defendant not guilty."

That part of the Act in question is then quoted, which is as follows:

"Any person shall be regarded as practising medicine within

the meaning of this Act who shall operate on, profess to heal, or prescribe for or otherwise treat any physical or mental ailment of another," etc.

The court then say:

"The instruction complained of required as an indispensable prerequisite to a conviction, that the jury should find that the defendant within the time mentioned in the indictment had practised medicine, surgery or obstetrics as those terms are usually and generally understood. Governed by this instruction, the jury could not do otherwise than acquit, for there was no proof to meet its requirements. Whether or not the instruction was proper in view of the evidence adduced, is the sole question presented for our determination.

It is conceded that the perfect toleration of religious sentiment and enjoyment of liberty in all religious matters is of paramount importance, and lest the contention of the defendant may not be understood or imperfectly stated in our own language, that contained in the brief filed on behalf of the defendant will be freely used."

They then quote at some length the testimony of the witnesses, and also from the argument of defendant's counsel, after which they proceed as follows:

"The defendant relied upon the teachings of the Bible as his authority as a Christian Scientist. It will not, therefore, be amiss to refer to it for instances applicable to his case. In the eighth chapter of the Acts of the Apostles, we find an account of Simon, a sorcerer, who had used sorcery and bewitched the people of Samaria, giving out that himself was some great one. This Simon was thought to be the possessor of great power. Under the ministrations of Philip he believed and was baptized. Thereafter, sufficiently for our purpose, there follows a statement of the conduct of this convert, beginning with the eighteenth and ending with the 23d verse of the chapter just cited. These verses are as follows:

18. And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money.

19. Saying, give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.

20. But Peter said unto him, thy money perish with thee, because thou has thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

It would seem from this account, that Simon regarded the gift of the Holy Ghost by the laying on of hands as something akin to and an improvement upon the sorcery which he himself practised, and therefore,

that its advantages were proper subjects of barter. The language of Peter: 'Thy money perish with thee because thou hast thought that the gift of God may be purchased with money,' was a most emphatic and authoritative refutation of the idea that this special gift of God could form a proper basis for money transactions. The universal reprobation in which the conduct of Simon has ever been held has crystalized in the Latin word Simonia, the English Simony, etc. — the derivative in each instance signifying either the crime of buying or selling ecclesiastical preferment or the corrupt presentation of any one to an ecclesiastical benefit for money or reward. In the case at bar, the defendant testified as follows: 'Q. You may state whether or not you make any charges when people come to you for advice, or when you go to them? A. As a rule I do not; we tell them we leave the question to them and God. I spend my whole time at work showing to the people through explanation and demonstration what the teachings of the scripture are, and Jesus says, 'The laborer is worthy of his meat,' and we expect those we spend our time for to remunerate us. If they are not willing to part with the sacrifice themselves, it is not expected that they should reap the benefit.' This language puts the matter of compensation in a milder form than that adopted by Simon in the case above cited, but that even this modification is open to serious objection, we think still further illustrated by an instance to which reference will now be made."

They then cite the case of Naaman the leper, and make the point that Elisha refused to receive compensation for healing him of his leprosy, by what the court are pleased to term "a very simple hydropathic course of treatment." They refer also to the case of Baalam as related in 22d Numbers, and say: "In the light of these instances cited from defendant's own authority, it is confidently believed that the exercise of the art of healing for compensation, whether exacted as a fee or expected as a gratuity, cannot be classed as an act of worship, neither is it the performance of a religious duty, as was claimed in the district court."

They conclude as follows:

"Under the indictment the sole question presented upon the evidence was, whether or not the defendant within the time charged had operated on, or professed to heal, or prescribed for or otherwise treated any physical or mental ailment of another. There was involved no question of sentiment nor of religious practice or duty. If the defendant was guilty as charged, neither pretence of worship nor of the performance of any other duty should have exonerated him from the punishment which an infraction of the statute involved. In cases presented as is this case, no judgment can be rendered in this court, and, therefore, none will be attempted.

The exceptions of the county attorney are sustained."

We have neither the space nor the desire to criticize as it might fairly be criticized, the action of the court in travelling outside the record of the case before them to throw intentional and wholly unwarranted stigma upon Christian Science practice and Christian Scientists. The *New York Law Journal* while endorsing their conclusions, so clearly discerned the animus of the court that it editorially administers this rebuke:

"The opinion of the Supreme Court of Nebraska contains a discussion of the merits of the case from the Scientists' standpoint, which is cleverly put, but not very germane to the legal issue involved. The court cites texts from the Bible itself condemning healing for pecuniary reward."

There is one thing which is most clearly brought out in this decision,— the inability of the legal mind to interpret Scripture. The writer hereof, having been for over a quarter of a century a member of the bar, can fully and deeply sympathize with his legal brethren, whether on or off the bench, in their attempts to understand and apply Scripture. He not only can, but *does* so sympathize. Until he learned to interpret Scripture from the light shed upon it through the teachings of Christian Science as contained in its text-book Science and Health with Key to the Scriptures, he labored under the same inability under which the members of the Nebraska supreme bench manifestly labor. In fact he simply could not understand them at all.

No greater evidence of this inability on the part of the court is needed than the fact that they confuse Simon the sorcerer's action with the action of those who are practising the healing taught by Jesus and the apostles. Simon was knowingly and intentionally, therefore dishonestly, practising sorcery; and as the court say, believing that he might do better in a pecuniary way, by understanding the methods of the apostles, he attempted to purchase a knowledge of their method that he might turn it to his own selfish pecuniary advantage. What analogy is there between this and the case before the court? The court must have read the testimony presented, especially that of Mr. Buswell, with very careless or else very prejudiced eyes in order to have seen any such relationship between the two cases as they undertake to establish. Simon made no pretence of exercising divine power. He was a sorcerer simply. Mr. Buswell in his testimony said: "The Scripture tells us that perfect love casts out fear; if we can convince ourselves and those that are suffer-

ing that God is all-powerful, and that He is supreme; if we can show them through the Bible that God is the power that reigns entirely, just so far as they understand that, so far will they experience love and harmony and respond as we speak of it. Prayer enters into our work; we are taught by the Scripture to pray always; we understand prayer to mean the earnest, sincere desire of the heart, and that desire is that we may know the omnipotence of God and the nothingness of ourselves."

How does this, simple childlike statement of Mr. Buswell's views and method tally with those of Simon the sorcerer? Who so blind that they cannot if they will see the broad distinction? Yet the learned court, in the face of this testimony and of the facts which show that through Mr. Buswell many cases were healed which the physicians could not heal, do not hesitate, in the supposed coolness and impartiality of judicial determination, to place such healing side by side with the sorceries of Simon who knew nothing of God or the Scriptures. Not only so, but they go farther and thus inferentially at least, stigmatize the defendant's action:

"The object of the statute is to protect the afflicted from the pretentions of the ignorant and avaricious, and its provisions are not limited to those who attempt to follow beaten paths and established usages."

It seems to us that the poor old man who was brought out of a condition of helplessness as the result of an accident so that he was able to earn his livelihood by sawing wood, through the method practised by Mr. Buswell, and also the man who was healed of a serpent bite which in all probability would have resulted fatally under ordinary treatment, to say nothing of the many others whom he healed, would scarcely agree with the learned judicial tribunal in their harsh and unkind reference to Mr. Buswell. The fact that the court utterly ignored this view of the case sufficiently accounts for the conclusions at which they arrived.

Upon the question of charges for his labors,— the question upon which the court hinge their decision and to which most of their dictum is directed,— Mr. Buswell said:

"Q. You may state whether or not you make any charges when people come to you for advice, or when you go to them? A. As a rule I do not; we tell them we leave the question to them and God. I spend my whole time at work showing to the

people through explanation and demonstration what the teachings of the Scripture are, and Jesus says, "The laborer is worthy of his meat," and we expect those we spend our time for to remunerate us. If they are not willing to make the sacrifice themselves, it is not expected that they should reap the benefit."

Place this kind of thought and purpose beside that of Simon the sorcerer, and what but the blindness of prejudice would dictate such a deduction as that at which the court arrived? The court were evidently not willing to accord to Mr. Buswell the poor concession of common honesty, and yet the testimony shows him to be an old and universally respected citizen of Gage County. The matter needs no argument. A moment's glance at the attitude of the court will suffice for any disinterested person, whether believers in Christian Science or not.

The reference of the court to the case of Naaman is equally far-fetched and overwrought. The dishonesty of the servant Gehazi was the thing condemned in that case, as well it should have been. True, Elisha declined to receive Naaman's money offering, but he prescribed certain conditions to Naaman compliance with which was necessary to the cure, and upon compliance with them the cure was effected. So in many cases Mr. Buswell received no remuneration for his labor, but was content if the beneficiary complied with certain conditions imposed.

The court thus refer to the supposed lesson in 22d Numbers:

"In Chapter 22 et. seq. of Numbers is recorded God's disapproval of Baalam's partly executed project of profiting by the use of the divine power with which he was endowed." We have read and re-read this chapter with the view to finding the relevancy of its teaching to the question before the court; but in the connection in which the court use it, we are obliged to write our effort down a dismal failure. To see the slightest parallelism between anything in that chapter and the question of law or of ethics before the court, would, we feel sure, set at complete defiance the acumen and ingenuity of even the proverbial Philadelphia lawyer. Yet we feel equally sure that there was no accident in the fact that the court cited this chapter in this case. We are able from our point of view to see in it a most striking and suggestive lesson.

It is plainly recorded therein that Baalam's ass "saw the angel of the Lord standing in the way, and went into the field." But Baalam, in his blindness "smote the ass, to turn her into the

way, . . . and when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Baalam's foot against the wall: and he smote her again."

We cannot but be impressed, nay, filled with admiration, at the superior wisdom and higher spiritual perception of the ass than of Baalam. The ass saw the spiritual vision. Poor, blind Baalam could not see it, and in his blindness smote the creature of higher understanding. Are there any Baalams yet extant?

We trust the withering sarcasm involved in this biblical lesson will be duly appreciated.

No more can the "eternal currents of divine Truth" be turned aside to-day than in the days of Baalam and his ass, or in the days of Jesus and the apostles when some of the people, and the courts, sought to crush Truth out by persecuting its earthly representatives.

It is somewhat strange that while the court so industriously searched for biblical precedents along the line in question, they entirely overlooked Jesus and the apostles. They were evidently in search of the sorcerers rather than the true and genuine healers. Doubtless it suited their purpose and preconceived notions better to do so. They either failed to understand the meaning of Jesus' injunction to the apostles or it suited their purpose better not to refer to it. It might have been well for them to have read the following which constitutes a part of the commandment to the twelve disciples: —

"And as ye go, preach, saying, The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give; provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Matt. x. 10.

Take these and many similar references found in Mark, Luke and John, together with the fact that one of the apostles carried a bag of silver, evidently acting as the treasurer of the twelve, and it seems as though it would satisfy any *disinterested* investigator that they must have derived some measure of pecuniary reward from those amongst whom they labored.

The argument of the learned court carried to its legitimate conclusion, would make it Simony for the minister of the Gospel to receive compensation for his services. The man who heals

the sick by explaining the Bible and bringing to their minds a better and clearer understanding of God, as did Mr. Buswell, surely is a minister of the Gospel in a larger and more practical sense than he who simply preaches by speaking at stated intervals in some church.

The reasoning of the court would also cover the case of physicians, if their theory is true that God provides the remedies for the healing of disease and puts it into the minds of men to so utilize such remedies as to enable them thereby to heal. According to this theory the healing done by physicians surely would indirectly, at least, be the work of God. What right, therefore, have they to charge for their services? Are they not guilty of Simony, if the reasoning of the court is sound? Would not the Simon and Naaman cases be excellent authority against them? The trouble with the court is it is attempting to carry out the notion that healing the sick is something entirely apart from religion or Christianity; that it is a man-made and must remain a man-executed profession, and one in which God, the omnipotent, omniscient, and omnipresent force of the universe has nothing to do.

The time has gone by for such narrow, contracted conceptions of Deity; and we should either cease riding on railroad trains, and sending or receiving telegraphic dispatches, and speaking through telephones, or recognize the fact that progress is possible in religion and healing disease by other than stereotyped methods, as well as in other departments of life. If the court had read their bibles a little more carefully and with only a slight degree of understanding, they would have found that according to Jesus' teaching, preaching includes healing the sick, and that there can be no true preaching according to his definition which does not include the healing of sickness as well as sin.

If the court will take the trouble to read his repeated injunctions to the disciples, and see as they must, that the teaching given to them, was by his express command to extend to and include the whole world, they will have a better and clearer conception of the kind of healing Mr. Buswell was doing, and should a similar question again come before them for decision, they may be able to see the distinction between sorcery and Simony, and the healing which is done in obedience to Jesus' commands. We shall, at least, continue to hope so.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. AUGUST, 1894. No. 5.

RONDELET.

THE flowers of June
The gates of memory unbar:
The flowers of June
Such old-time harmonies *re*tune,
I fain would keep the gates ajar,—
So full of sweet enchantment are
The flowers of June.

— *James T. White.*

TO MR. JAMES T. WHITE.

WHO loves not June,
Is out of tune
With love and God;
The rose his rival reigns,
The stars reject his pains,
His home the clod!

And yet I trow,
When sweet *rondeau*
Doth play a part,
The curtain drops on June,
Veiled is the modest moon,
Hushed is the heart.

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SEEK FIRST.

Synopsis of a discourse delivered by the Pastor of the Mother Church at Copley Hall, Boston.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. vi. 33.

THESE words of the Master constitute a part of the great Sermon on the Mount. They were uttered as a final summing up of his varied and explicit preceding utterances, such as: —

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into the barns; yet your heavenly Father feedeth them. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things."

These injunctions surely lead up to the final and sweeping commandment expressed in our text, and make it a fitting conclusion of all preceding it.

We wish at the outset to call attention to the striking analogy between this commandment of the Master and the first great commandment of the Mosaic Decalogue, "Thou shalt have no other gods before me." A single glance at these two utterances will suffice to show their close relationship.

In proportion as we are having no other gods than the God of the Decalogue are we seeking FIRST the Kingdom of God and his righteousness. Nor would it seem necessary to emphasize the fact that there is no other manner of right

seeking. This is clearly indicated by the Master's words, "No man can serve two masters. Ye cannot serve God and mammon." This is equivalent to saying: "You cannot serve the one and only God while setting up in your own imagination or consciousness a variety of gods of human conception, such as the gods of pride, of malice, of revenge, of hatred, of envy, of lust, of wordly self-seeking. You cannot look to the temporal and seen to the exclusion of the eternal and unseen. You cannot trust to the deceptive evidences of the mortal senses, instead of trusting to and accepting the teachings and demonstrations of those who have so risen above these false evidences that they are enabled thereby to spiritually interpret. You cannot trust to the death-dealing elements of the carnal appetites instead of accepting the teachings of those who have overcome their delusive claims. You cannot rely upon the darkness of mortality instead of the Light of immortality. Nor can you rely partly upon one and partly upon another of these. If you seek the one FIRST, you must abide the consequences of such seeking, whether those consequences be of sin unto death or of righteousness unto life eternal." Hence we see the necessity of the use of the strong and unmistakable language of the Master. We see that he speaks imperatively.

The three most impressive words employed by him seem to me to be: SEEK, FIRST, and SHALL. What is it to seek in the sense here meant? When we seek after things along material lines, what do we do? The successful seeker seeks earnestly; he throws into his seeking his best purpose and energy. He leaves nothing undone which he believes will contribute toward success. He makes the purpose in view his chief purpose. He subordinates everything else to the one end. He brushes aside, so far as he can, all hindrances and obstacles. He is vigilant, alert, active, energetic. He seeks FIRST.

The young man who sincerely seeks an education, strives earnestly, studies hard, moves systematically along the grooves of educational achievement, keeps a fixed and

steady gaze upon the goal of his ultimate ambition, treads a seemingly narrow way, turns neither to the right nor to the left, is keen, alert, active, learns his lessons well, pursues his studies cheerfully, and with vigor and zest. He subordinates, for the time being, all other considerations to the one paramount consideration of acquiring an education. He is a sincere, honest, hopeful, vigilant seeker, and he seeks successfully; while his fellows who seek in a shambling, irregular, loose, and indifferent sort of a way, fail, as fail they must. The successful seeker, seeks FIRST.

The sluggard might as well not seek at all. He is false to himself, to his teachers, to every true principle of his human life. He is a failure, and in his after life he suffers the consequences of his slothful seeking. Why? For the very simple reason that he is having other gods before the one god of seeking an education. Because he is not seeking FIRST.

So in all departments of human life. Only he who seeks FIRST seeks successfully. There is no other manner of seeking which will ensure success as the world now stands.

If this sort of seeking is necessary to success along ordinary human lines, how much more is it necessary along spiritual lines! The Master has imperatively said that it is essential. Seeking the Kingdom of God and the righteousness of God is surely seeking the spiritual. This seeking then, in order to be successful seeking must be FIRST seeking, and this is why the Master spoke so positively. He meant precisely what he said. Does it not follow that any seeking which is short of FIRST seeking is comparatively fruitless seeking? A certain result cannot come from uncertain methods. Only exact addition will bring an exact result. Leave out a single figure and the problem is spoiled.

What would be said of a bookkeeper who should keep his books by the latter kind of addition? How long would he remain in the employment of the firm whose books must be exactly kept? Can we hope for certain results from the spiritual side unless we pursue certain methods in our spiritual seeking? Is it not quite as reasonable to require

exact methods in the vital things, the eternal things, as it is in the relatively unimportant temporal things? How then can we hope to receive spiritual benefits, reap spiritual rewards, acquire spiritual education, achieve spiritual success, live spiritual lives, unless our spiritual seeking is FIRST seeking? Only as we subordinate every other consideration to the one paramount purpose of acquiring spiritual understanding, can we hope to follow spiritual pursuits to spiritual ends.

Can this FIRST spiritual seeking become the rule of human conduct and room be left for material pursuits? Would not the stringent application of the Master's saying for which you are contending make every material pursuit impossible and unsuccessful? Can one seek FIRST spiritual things and at the same time do successful seeking along human lines?

Jesus answered these questions in the affirmative. His affirmative declaration was just as imperative as his command to seek FIRST. In other words, the results of this FIRST seeking are just as certain as that the seeking shall be FIRST. Note the imperative language, "And all these things shall be added unto you." He does not say, "If ye seek first, *some* of these things *may* be added unto you," but emphatically he declares that *all* of them *shall* be. He speaks with the certainty of absolute knowledge. He knows that he is speaking from the standpoint of divine Principle, and that this Principle certainly applied will produce invariable results. What are "these things"? He has been pointing to such things as come within every day human needs; and he declares that the heavenly Father knows that they are thus needed, and his unhesitating assurance is that they will follow as the natural and undeviating sequence of seeking FIRST the higher and better, the spiritual Kingdom, the Heaven which he declared was at hand, not afar off.

Is not this the seeking and the sequence to which he referred in the "Lord's Prayer" which we so often and so gladly repeat? "Thy Kingdom come, Thy will be done in earth as it is in heaven." If the FIRST seeking had reference to a *post-mortem* future why did he thus pray and teach

his disciples to pray? We cannot closely and understandingly read his numerous references to a present Kingdom of God or Heaven without becoming convinced that he meant that Kingdom which would follow as the sure reward of the kind of seeking which he taught and practised throughout his missionary career. His seeking was FIRST seeking. So must be the seeking of all who would follow him indeed. It cannot be less than that and bring Scientific results.

What were the Scientific results of his teaching and seeking FIRST the Kingdom of God? He overcame sin, sickness, death. He ascended, to take his place at the right hand of Spiritual Power. He says to all: "Follow me. Seek ye FIRST the Kingdom of Good, the Kingdom of Light, of spiritual understanding, the Kingdom of Love, and Love in the plentitude of its infinity will care for you in every needed way. You will lack nothing which is for your good. You will share the abundance of the infinite larder, the great storehouse of eternity. I have shown you the Way; walk ye in it."

Obedience to the commands of divine Love speaking through the appointed and the anointed one of each era — this is the test of FIRST seeking, and those who withstand this test, "all these things shall be added unto them."

To live content with small means: to seek elegance rather than luxury: refinement rather than fashion; to be worthy, not respectable; wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully: do all bravely: await occasions, hurry never, — in a word, to let the spiritual, unbidden and unconscious, grow up through the common — this is to be my symphony. — *William E. Channing.*

UNTIL notice is published that enough funds have been received to fully complete the Mother Church and finish the same, it is expected that all contributions will continue as heretofore, the same to be sent to Stephen A. Chase, Treasurer of the Church Building Fund, Box 136 Fall River, Mass.

SCIENTIFIC CHRISTIANITY, THE WAY OF SALVATION.

Synopsis of a sermon preached by Carol Norton in the Church of the "Eternal Hope" (Universalist), New York City, by invitation of the Pastor.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52: 7.

MIGHTY is the word salvation and great its import to struggling humanity. It means not only redemption, but victory born of the conquest over all that is false, debasing, discordant, and material in origin, or destiny. Like the wide horizon it engirdles all men, and like the air is everywhere present, the hope of nations, the ultimate of faith, and the reward of overcoming evil with Good, hate with Love, and matter with Mind. Its universality is its might, and its divine nature its jewelled crown. Humanity demands and yearns for freedom from sin, disease, sorrow and death. Like an imprisoned bird no rest exists for it, till the fetters of human limitation and matter are broken, and it is free to soar above earth's fogs and toiling into the heavenly altitudes, wherein abideth God, and man's spiritual dominion over all things is made manifest. The way of salvation has been brought to the ages by the great spiritual leaders of history, God's representatives and mouthpieces. The monotheistic Hebrew nation was rich in these leaders, and through successive decades gave to all true searchers for the One God, as much light as the age could appropriate.

At one epoch of human progress, the salvation through faith in One Supreme Being was voiced by Abraham; at another the salvation of the law and worship of One God, and consequent condemnation of the worship of god's many, was taught by Moses, who embodied in the Decalogue spiritual truths, which had they been spiritually discerned and heeded by the religionists of his age, would not only

have ushered in more exalted views of God and His universe, but would have prepared the way for the reception of our Saviour, who came fulfilling the law, by elaborating, elucidating, demonstrating, and completing it, through precept and example. Each age had its prophets, who heralded a coming salvation and reign of peace. At this stage of human growth and spiritual unfolding, salvation was presented through Christ Jesus to all Israel, and also to the whole heathen world, buried deep in its worship of deified human passions, under title of the gods. He revealed salvation as dependent upon a right understanding of God and His laws governing man and the universe. He declared that mental and bodily freedom meant escape from passion, personal sense, disease, evil thinking and death, through the acquisition and living of the Christ life, or the thinking of holy, pure, Godlike thoughts, as opposed to the indulgence of fleshly, material thoughts. He taught the naturalness, not the mystery of deific law, government and control, unmasked hypocritical tendencies in worship, prayer and living, and through the revelation and demonstration of the natural and simple law of Divine Mind, healed sin and disease, and finally overcame death; for by (mortal) man came death, by man came also the resurrection and the life. Thus in reviewing salvation as given to the world through Christ Jesus, we at once see its mighty breadth, efficacy, divine origin and spiritual ultimate to each individual.

Some, made ready by aspiration, love of good and long watching for a Messiah, others by sorrow and disease awaited his public ministry, listened eagerly to his words, drank in their inspiration, understood the deep spiritual lesson of his parables, benefited by his healing and gladly appropriated the salvation that he offered. Others, darkened by materialism, formal worship, belief in physical causation, and in matter, comprehended neither his mission, character nor works, crowned as they were by his ascension. Thus we witness the acceptance of Christ and His Gospel of salvation by a minority of the religionists of the hour, and the rejection

of both by the masses who loved darkness rather than light, lest their works be reproved.

In our present era the eternal Father, through His chosen one, again offers salvation to all, and through Christ's second coming, with His teachings embodied in Science and Health with Key to the Scriptures by Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, the way out of earth's discords into heaven's harmonies is made so plain, "that a wayfaring man, though a fool need not err therein." In all ages men have desired emancipation from pain, sorrow and death. The mortal child, born of human parents and inheriting certain transmitted appetites and evil tendencies, finds itself face to face with an awful problem, namely, the destruction of these evil proclivities and loadstones, that have been embedded deep in its nature, without even its wish, knowledge or desire. Truly is "man that is born of woman of few days and full of trouble." Perchance, the demon of appetite seizes it at an early age, or possibly when all is bright in later days, some disease appears, all becomes dark, and the suffering mortal is forced to give up all belief in human parentage, material origin, and creation, and turn from material selfhood, with its woe, and seek salvation in the realization, that divine Mind is the only Parent and expresses only His own perfect nature, in His idea-image-likeness, man.

How common the erroneous teaching, that both good and bad are created by God the All-Perfect! Like the mortal suffering out of itself, enduring the "sin of the fathers visited upon the children of the third and fourth generation," popular teaching would have men believe that all that is found in human nature, true and false, pure and impure is planted there through and by our heavenly Father. For radical as this assertion may appear, if God is the author of sin, His creation cannot escape partaking of that of which it is but a reflection. Salvation includes escape from all that contradicts the Decalogue and the Sermon on the Mount. It means freedom from materialistic science, human opinion, and dogma, emancipation from dependency in drugs and material-

istic curative agencies, release from dogmatic scholasticism, ritualistic worship and intellectualism, deliverance, from trust in money, material methods, and mere personal exertion. It means a present every day, hourly change of base from the human to the divine, from the physical to the mental, and from blind belief to spiritual understanding. Mortal man needs to be saved from himself; he is his own worst enemy, because within his own mentality are the germs of disease and death. Salvation comes to such, only as love of Good takes the place of the love of evil, and the abstract sense of a personal God is superseded by the rational understanding of God's ever-presence as Life, Truth and Love. Mortals are fettered by the iron-wrought chain of human belief and limitation. The links of this chain are many, — among them being non-thinking, mysticism, human opinion, envy, personal pride, malice, lust, love of money, selfishness, worldliness, love of fame, jealousy, self-love, public opinion, custom and dogma. This chain with its myriad links is to be mentally broken by the law of Christ, the recognition that the kingdom of heaven is within.

No laurel decks the brow
  Nor trump of fame,
Sounds to posterity
  His humble name.

But truly great the man
  A conqueror he;
Who over self obtains
  The mastery.

Entering into his highest selfhood, his divine reality, man becomes naturally a reflector of Deific perfection. The world to-day cries aloud for universal salvation from sin, disease, woe, and death, and its cry must lead men to the sober contemplation of the deep things of God as taught by the Christ, in both His first and second coming (presence).

It is frequently asserted that Christian Science does not enter into the slums of our cities and meet hand to hand the crying need of salvation from depravity in those sections. Christian Science finds the slums of mortal mind as resident

in mortals of high and low estate, in rich and poor equally impure, affording ample scope for reformatory work. In its treatment of cause, rather than of effect, it produces genuine and complete reformation, whereas current methods for the suppression and destruction of vice fruitlessly toil amidst the realm of effects, leaving untouched the upper causative slum, the human mind, filled to overflowing, with wicked thoughts, fuel for all evil doing. As the characteristics of a nation are but the aggregate characteristics of its individual members, the nation advancing or retrograding according to the character of the people, so society's general progression can take place, only as its individual members purify thought and life.

The Scriptures teach salvation from all that worketh and maketh a lie. Thus emancipation becomes ours, only as mere humanitarian intellectuality gives way to the rationality of spiritual law. Well it is that mere mental activity, on a material basis, human scholasticism, and medical science can never force the heavenly gates of divine law and knowledge! To such forces, the gates open outward and the cherubims of Wisdom and Understanding deny entrance. But to all who will gain spiritual understanding and Christly character by overcoming self and growing into ethical truth, and spiritual love, the portals are wide, the entrance free, and the gates swing full in, revealing the presence of the All-Father standing within the city and saying, "Son all that I have is thine"' and, "Well done good and faithful servant enter thou into the joy of thy Lord."

The ministry of Christian Science draws its workers from every walk of life, professional and secular. Its pastors, healers and field workers are men and women who have touched hands with their fellow-beings, shared their joys, sorrows, failures and successes, and are thus qualified to appreciate, in a far more practical way, than the theoretical worker, who looks upon human existence from the standpoint of theory or sentiment, the needs of storm-tossed humanity. The one cardinal object of Christian Science is the imitation of Christ, through the acceptance of the basic

statements of Christian Science, viz., the unreality of matter and the great reality of divine Mind, the unreality of evil and eternal reality and omnipotence of Good as Deity, its followers find that the true significance of the Scriptures becomes apparent, the healing of sin and disease follows, as a natural sequence, and heaven is revealed. This is enough to prove its divinity, hence its steady growth and marvellous reformatory work. In the teachings of the Founder of Christianity, Christian Scientists find the solution of all questions of government, science, medicine, theology, sociology, capital and labor. The democracy of Christ is the *summon bonum* of his life. Until the error of evil doing among men is destroyed by the Scientific annihilation of the evil thoughts of mortal mind, no definite or substantial progress can be looked for.

Christian Science is a need of the age. Prevalent systems have utterly failed to practicalize religion, interpret the teachings of Christ, abate disease or solve the all-inclusive question, "What is Truth?" Now men are forced to turn from trust in money and put trust in divine Mind as the great Source of all. They are being led to see that the Sermon on the Mount is practical and demonstrable. Every false trust must fail ere men awake to the rationality of the divine decree of "dominion over all things."

My hearers, salvation demands labor along direct lines, exact methods, common purpose and high Christly motives. In naming this new edifice the Church of the "Eternal Hope" this congregation has emphasized anew the great hope of all men, and in inviting Christian Science into your pulpit in the spirit of brotherly love, tolerance and honest receptivity, you have most surely made manifest your sincere desire that justice and fairness be accorded this new-old teaching of the omnipotence of Good, the supremacy of Spirit, and the healing power of the Mind of Christ. Beautiful as is the name of your church "The Eternal Hope," even more significant is "The Eternal Certainty." And do I hear you ask the nature of this Eternal Certainty? It is the everlasting fact that man is immortal, perfect and forever at one

with the Father. The great work of Christian Science is the awakening of all men to this supreme Truth. To the Christian Scientist immortality leaves the realm of faith and hope, and becomes the certainty of existence, for the sense of Deity as a distant Being is lost, and our Heavenly Parent becomes the Mind in which "we live, move and have our Being." Oh to be able to utter the truths we have proved divine with that "sublime unconcern" that the Master at all times manifested! To be able to meet the opposition of time honored theories and human opinion with the spirit of Christly forgiveness — that forgiveness which has been likened to the sweet perfume emitted by the rose when trampled upon. Such love wins heaven by revealing the nakedness of mortal mind and the weakness of all claims of error that attempt to thwart the eternal law of Good and the control of all things by Spirit.

We are upon the threshold of mighty changes in the world of religion. Christianity and Science are wedded in Christian Science. It is for sin-sick and suffering humanity to learn the nature of this union and the laws governing it. And thus to find the emancipation that ushers in the new tongue, reveals the new name written upon the foreheads, of all that have been purified "as by fire," and opens wide to all the gates of the New Jerusalem. The universality of Love makes salvation from all that is evil or discordant, the rich heritage of us all. So let us receive through the mind of Christ, this great and all-inclusive truth: that God is Love, drawing all men unto Himself.

> "A Love so limitless, deep and broad
> That men have re-named it and called it God."

A HORSE suffering from the glanders sneezed in the face of a California lady recently. She was taken sick soon after and died in spite of the very best care and medical attention. Alas for the impotence of *materia medica!*

"THE peoples safety is the law of God." — *James Otis.*

OUR GARMENT.

J. C. H.

REPEATEDLY has been asked the question, "What is the signification of Joseph's coat?"

According to the recent and correct statement of a prominent teacher in the Boston Sunday-school, much of mere speculation has been ventilated in the attempt to answer this query, and much more will no doubt be forthcoming in further general effort to satisfactorily answer it — to little purpose, since it *is* mere speculation. Waiving all such, this teacher declared that what we really know, is, that it was a distinguishing mark of affection on the part of the father, Jacob.

To one who recognizes the utter folly of speculative "idle words," of "vain repetitions," aired often innocently in the supposed service of Truth, this reply seemed the dew of refreshment. It proved, more than that, the apparent open sesame to the portals of the treasure house of divine Mind.

Scientifically, we know that these portals of themselves ever stand open; yet it is when we consciously, perhaps peremptorily, close our ears to mere speculation — human will's frantic effort to pick the lock of Heaven's door, in the belief that it is closed — that we hear the footfalls of true ideas of Life and Love, as they come trooping in a flood of light through the open portal.

As we know that Joseph's coat was a mark of parental affection, we also know that, as compared with Elijah's mantle, it was close-fitting. It was a coat, not a mantle. In other words, the garment as yet fitted only himself; while the loose and flowing mantle is capable of enveloping others besides its owner.

That is: Joseph was plainly a young demonstrator, able just nicely to take care of himself when not too stupendous problems were given him to solve.

Still, though he could not yet do for others as could the matured and mantled Elijah, the fact that eventually he would be able to do much for the world had just begun to dawn upon him; by means of the two dreams descriptive of the behavior of the sheaves, and of the sun and the moon and the stars.

That he was what we call a young demonstrator, and a measurably successful one, is proven both by the distinguishing affection of a matured "wrestler" like Jacob, and by the Judas-like enmity of his brethren; though, on their part they were but tools, not half suspecting the full violence and significance of their feeling until occasion brought them face to face with it.

Early indeed, in those days of elastic morality must one have begun to realize the nothingness of evil in his own heart to successfully demonstrate at eighteen over the subtle temptation placed in his path, through Potiphar's wife; over the years of consequent imprisonment; over the yet higher subtlety presented at thirty, Pharaoh's lavish appreciation of him as "the preserver of the age"; and at thirty-seven to crown it all with those gracious words and acts bestowed upon presumably guilty brethren finally driven by starvation to him for help: "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."

What a recognition of the omnipotent Defender who causes *all* things to work together for good to them that love Him! What an exemplification of the Messianic rule — "Love your enemies, do good to them that hate you," — though as yet the lips of the Master had not uttered it!

Nor was this a mere sudden influx of emotion at sight of brethren long mourned. That he remained true to the Principle espoused, is rendered unmistakable by those beneficent words uttered seventeen years later still, at the death of Jacob, in response to their evident fear that, being freed from all parental restraint, he then surely would requite their evil deed with injury: "Fear not . . . Ye thought evil against me; but God meant it unto good."

Little wonder that the final parental blessing had just virtually assigned him two parts in the land of Canaan, the promised land of rest; when that tiny coat of colors, apparently snatched from him, had, during his Egyptian exile, developed into a princely mantle sufficient for himself not only, but for the entire kingdom of Pharaoh — and, most marvellous of all, for his not-yet-repentant brethren!

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Truly, it was Christ-like, to know the nothingness of all personal sense of injury while yet the brethren seemed sinners.

Continuing in the line of what we definitely know, we may safely state that to each one of us has been given a coat that, as yet, seems of many colors. We begin to apprehend that Christian Science fits our special, individual needs, and it opens up to us continually in varied light and shades.

Also, as yet, it seems to envelop only the individual; comparatively few of the thousands within our ranks being at this hour able to spread the full and flowing robe of demonstration successfully and continuously over others.

Granting our possession of this garment, also that we have risen into view of the fact that to each member of the household in divine Science has impartially been given the same "coat of colors," what is our duty? Shall we be false brethren to each other — can we be?

Should we not peremptorily close the door of ear and heart upon all idle speculation concerning our brother's error; and, on a strictly Scientific basis know that all are safe at home in their own well tended fields?

Where should any stray to? Is not God in Egypt as well as in Canaan; is He not a God of the valleys as well as of the hills? Does He not incline as kindly to the toddling of his two-year-old "babes" as to the sturdier pace of the ten-year-olds who have long since outgrown the earlier position?

The majesty of meekness — that receives the kingdom of heaven as a little child, as a babe and suckling of divine Mind — is a mantle of fair proportions; and all do well to win it, each for himself, quietly, honestly, earnestly.

That others must work out their own salvation does not exempt us in any wise from doing our work; and, with all our caution, an error is creeping into our consciousness whenever we accentuate the lie, the anti-Science, the anti-Christ either for ourselves or for others.

WOMAN'S RIGHTS.

BY MARY BAKER EDDY.

GRAVE on her monumental pile,
She won from vice, by virtue's smile,
Her dazzling crown, her sceptered throne,
Affection's wreath, a happy home.

The right to worship deep and pure,
To bless the orphan, feed the poor;
Last at the cross to mourn her Lord,
First at the tomb to hear his word.

To fold an angel's wings below,
And hover o'er the couch of woe,
To nurse the Bethlehem babe so sweet,
The right to sit at Jesus' feet.

To form the bud for bursting bloom,
The hoary head with joy to crown;
In short, the right to work and pray,
"To point to heaven and lead the way."

Republished from *The Granite Monthly*, for July, 1894, of Concord, N. H.

ANGELS.

ANGELS are messages from God
Pure thoughts sent down to man ;
They hover round the trustful heart
And all his footsteps plan.

In every age and every clime
The meek and lowly mind,
These messages from God has caught
And voiced them to mankind.

The wise in heart, with reverent ear
The Truth from God receive,
And all the hungry hearts are filled,
Who on the Truth believe.

Think not O, eager, longing soul !
God hides himself away, —
Be pure in heart, and thou shalt hear
His counsel day by day.

Ah ! not alone in the dim past,
Is inspiration given;
Today the world's alive with God
Transforming earth to Heaven.

— *Jennie Walbridge Briggs.*

A WORK OF ART.

MESSRS. J. F. GILMAN and H. E. Carlton, artists of Concord, N. H., and Gardner, Mass., have just published a book of views in and around the residence of Mrs. Eddy, which they entitle "Pleasant View. Twenty plates of the surroundings of the home of Reverend Mary Baker Eddy."

The work will be welcomed and purchased by all Christian Scientists, and must be seen to be appreciated. A word-description of it would be futile.

It is for sale by Messrs. Gilman and Carlton, to whom inquiries for price, etc., may be sent, at Gardner, Mass.

WANT.

J. J. ROME.

WHAT do I want? I want something, but what is it? It seems strange that this seeking, craving, longing, hungering thought is so universal among men, while so few are able to answer the question, "For what do I seek?" Yet this is the first step to the solution of life's problem. The most general answer given is that money,— riches — is the great need. Money! who does not want money? The poor, because they have it not, the rich because they want more. The invalid says, "I care not for money if only I had health." The unemployed, who are diligently inclined say, "We want work, this idle life is misery." The aspiring youth seeks for education. The lonely and destitute long for a home. The child sighs for manhood, while the man sighs and wishes himself a child again. The stir and noise and bustle we see around us every day is but one continuous struggle to answer this great question — "What do I want?"

Does the man who seeks for money to meet the demand, succeed? Judging from the disappointment, worry, care and vexation which attend him we should say he does not. Even if he seems to attain his object it is but the sport of circumstances.

A reversal of business or some unforeseen calamity, may dash the cup from his lips at any moment, and the fear of such adversity robs the nectar of its sweetness. If material riches were all that is necessary for happiness then all rich men ought to be happy. The fact that they are not proves this a mistaken answer to the problem.

So with those who search for health to meet the demand, they resort to healing medicines, consult doctors, read treatises on physiology and hygiene and are still unhealthy. As a rule, the more thought they give to the subject the worse they get. They travel, change climate and drink mineral waters only to return home feebler and more tired than before. But are all healthy men, happy and contented? Not by any means. Then why seek in physical health for happiness when we have good reason to know it is not there? Thus it is with all the ways and means of

mortal sense. Must we conclude then with the pessimist that happiness is unattainable? That would be the greatest mistake of all, for happiness is the only real state of existence; neither can we be happy, and be poor, sick, and idle.

The fact that all material means and methods have failed is no reason for saying that the ideals of Good do not exist. They are, they must be somewhere. The very fact that such wants and desires are felt is the proof that the means of supply is within reach. As the wings of the bird find the atmosphere, and the fishes fins the sea, so the desires of man's heart can find their supply,— but where?

We must first find the nature of a demand to know what must be the nature of the supply. If the want were material then matter would satisfy the demand, which it has not done, and never will. Since it is not material it must be mental, and here we find the key to the solution of the problem. We must find our supply in Mind. But, What is Mind, is the question which very readily and naturally presents itself? It is not human intellect. Not all the philosophy and sophistry of the past with all the inventive genius and conjecture of the present, have met the great demands of the human heart; but Mind, from whence comes all life and intelligent being in health, holiness and harmony,— the one Principle of all existence,— the Mind which is God, is our salvation.

It may seem to many like a sentimental theory to say that God is the one source of all true satisfaction. Why? Because of the false apprehension of God which prevails. God as generally presented to the thought of the people is of very little practical benefit. What is wanted is a present help: not a God "afar off" with rich blessings lying in store for the distant future, but something to meet our wants now. In the measure that we apprehend our wants to be really spiritual and not material will we be able to see how God can be a "very present help in trouble."

If we say our wants are material and God must comply with our material conditions in order to meet them, are we not trying to "bring Christ down from above"; to bring the Infinite under limited conditions? We must "turn to God" and not try to make God turn to us; in other words we must turn from the material to the spiritual. Never has mortal turned thus in vain.

We see it proved every day that Mind is sufficient for all things,

and in nothing more forcibly than in Christian Science healing where all bodily ailments are healed by the supremacy of Mind over matter. No proof is so positive as facts, and the undeniable fact stands firm against all doubts or contradictions, that thousands have been turned from sickness to health, from sin to righteousness, from sorrow to joy, from the dark, dismal nothingness of error to the eternal somethingness of Life, Truth and Love. The great want of the human heart has been interpreted, and the source of supply revealed in Christian Science, as taught in its text-book, Science and Health with key to the Scriptures.

THE FALSE WAY, AND THE TRUE.

DAISETTE D. STOCKING.

A CHILD once stood at the door of a beautiful palace. To her wondering gaze it looked like magic within — all lights, and color and flowers. A desire seized her to go in, and catch the odor of all that world of bloom. A voice from within urged her to enter, "Look at the lilies," it said, "the lotus, the orange-flowers. The perfume will lift you into ecstacy. Come." Just as she was about to enter, another voice, gentle and firm, from without whispered, "Do not yield to that desire. In the heart of every flower is an adder, and you will be wounded. There is no real joy there."

The child paused, but a strain of music caught her ear, and she darted in. All round her the beauty and light seemed perfect, and the flowers waved her a welcome. She turned to a bed of glowing blossoms, and stooped to inhale the delicious fragrance, when quickly, from beneath the leaves, flashed the glitter of a serpent, and the child recoiled, in terror and pain. "You chose the wrong flower" said the voice, "go on to others. There are no more serpents."

"All will harm you," came the soft voice from the doorway, "Oh! do not go farther." But on and on she wandered; ever a moment of hope that the next flower would hide no adder-thrust, ever a pang of sorrow, pain and disappointment. Ever the voice within, with fair promises, urged her to go on, — ever the voice at the door, though growing fainter, besought her to return.

The lights grew dim, the color faded, the flowers drooped, and

in the gathering dusk, an aged form wrinkled, and sad, and worn passed out of the door, to the sound of a mocking laugh from the voice within.

As she painfully crept down the marble steps, lo! a Woman stood before her, and her face shone like the face of an Immortal. The weary outcast stretched out her hands and touched her shining garments; she heard again that voice of ineffable sweetness, and her youth returned, and the pain was gone, and the fear-filled clouds of night rolled away. "Who art Thou, oh glorious Revelation!" she cried. In accents of glowing tenderness came the answer, "My name is Science. I wait for thee in Love. Yonder is the palace of Human Belief. When thou didst desire to enter it, I warned thee, but when thou couldst not believe me, thou didst go on to find for thyself that all therein is false. If thou couldst have listened to my word this pain would have been spared thee. The flowers are self-will, self-love, personality, passion, flattery, ambition, admiration, pride, vanity, pleasures of sense. If thou stoop to inhale the atmosphere of any of these, thou must feel the sharp sting of betrayal, pain, wounds and disappointment. Oh! henceforth place thy hand in mine, thou child of God, and I will show thee the secret place of the Most High. 'Set not thy mind on things on the earth.' Spirit fills thy desires, and before thee is spread all the fairness of thy Creator's universe, if thou wilt but lift thy gaze above matter into the eternal sunshine of Mind's celestial day. Waste not one thought on the illusions of time, sense and mortality. Not one of their pleasures is real, but I, Divine Science, if thou follow me, will show thee that man is the image of his God, and that 'all things are put under his feet.' Under the rays of Infinite Truth, thou shalt see thy sorrow, thy self, thy sin, thy pain melt away, and thou shalt know that thy disappointed desire was only an illusive dream, for Love has supplied all thy need."

"TRUTH crushed to earth will rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies amid her worshippers."— *Bryant.*

"I HAVE seldom seen anyone who deserted truth in trifles, that could be trusted in matters of importance."— *Paley.*

EXTRACT FROM A LETTER TO A FRIEND.

MRS. C. C. ALLEN.

SCRIPTURE declares that "God is the health of His people." If we are His people, we must know Him.

How do we do this? How do we commence to learn material things? First the desire, then the application, patience and time. Think back a moment,— how did you begin your education, how did you make mathematics and music yours? You soon learned if you deviated one iota from the principle in mathematics, you could not demonstrate your problems; or if you lost sight of the principle in music, what was the result? Discord!

So you will see that it is no small thing to take hold of the Christ Science.

But what is your reward?

Earthly things pale before it. What could buy your education or your knowledge of music? It is a blessing to you every day and hour. So it is when you begin to learn of God. "When the Son shall make you free then are you free indeed."

I have a friend, who needing physical help, bought Science and Health, and confined herself to reading thirty pages a day thinking that when she had finished the book she would be well; but was she healed? I will answer, by asking you if you could demonstrate the problems in mathematics by reading thirty pages a day until the book was finished?

No, you had to put the knowledge you gained from day to day into practice, and if you failed you knew that the principle was violated, and that the fault was in yourself.

Now take God — Good, as the principle of all things real, know that you are His child, and that He loves you and cares for you more than you can possibly love your children! You have done all that a mother's love can suggest to make your little daughter feel that you love her and desire only good for her. What if she should stand outside fearing, doubting and trembling, realizing only in some vague way that she was your child, and with this thought ringing in her ears "O yes, your father and mother send affliction, sickness, and sorrow, in order that you

may be better fitted by and by to come in and enjoy your home!" Would she not thus be hindered from coming in and remaining permanently with you; and the dear child could only catch glimpses of the peace, and joy, and love within your household.

Listen to these words: "Behold, I bring you glad tidings of great joy, and on earth peace, good will toward men." Jesus said, "I came that your joy might be full." "The kingdom of heaven is at hand." "The kingdom of heaven is within you." "This day is the Scripture fulfilled in your ears."

"Our blessed Master's teachings overthrow the supposition that sin, sickness, and death have power; if they have power, God is not All-power." Which shall we choose?

I SOUGHT AND FOUND.

PERRY VANSCOY.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 8.

I WISH to relate my own case, and how I found the Truth. About four years ago I first heard of Christian Science. About that time a Scientist came to Ravenna once a month. I had been drinking strong drink for about ten years, and had become a hard drinker. I had tried to quit many times, but could not do so. I took a few treatments, and was almost healed. I had almost forgotten to drink. After a time I thought I would take another drink and see if it tasted as formerly. After I had taken one I wanted another, and so on until I became intoxicated, and kept it up awhile. I had had a gleam of the Promised Land, but I fell back into the wilderness. I was not satisfied to remain there, and so concluded to try again. I bought Science and Health, and read it over and over again, but did not get rid of the appetite for strong drink. I was using tobacco at the same time, and thought there would be no harm in holding to that. But I found I had to let it go.

The appetite for liquor and tobacco, and an injury received twenty-five years ago, left me all at the same time.

Christian Science is the stone that the builders rejected,—builders of mortality. Under this abiding Truth, peace and harmony are the proofs of knowledge. This proof comes

naturally as the pride of human life gives way to grace, mercy, and love. Keeping this constantly in thought, and manifesting it in our acts, we show our fruits by our works.

Thank God for such a book as Science and Health, which teaches such wonderful spiritual truths, and that through its teaching I am able to work out my own salvation as thousands of others are doing. By declaring that God is all-power, I have seen myself made a new man, and the body brought under the influence of divine Principle performs its duty without fatigue. Many times have I stopped and exclaimed, "The ground whereon I stand is holy ground."

As thought is proven to be the great sculptor, so even our faces must and do show whether our thoughts are pure or not; and as truly as we hold to the thought of Love, the Light will shine through us. None can be deceived, and in the perfect expression of harmony we will be able to realize the truth of the Master's words, "And I, if I be lifted up from the earth, will draw all men unto me."

Humanity knows from bitter experience the emptiness of words and is now looking for positive proof. While we are endeavoring to demonstrate this grand Truth for others, let us not forget to demonstrate it for ourselves, or over self.

THE TEMPLE.

M. A. FRANKLIN.

DURING the last few months we have been studying much about the Temple and how to help build it. Many of us have added a single stone here and there, when had we been more awake and made just a little more effort, we might have builded a whole column. Others thinking their help amounted to so little did not even give what they could. I know how in one way the Temple is not being built faster. Error has suggested — "Don't take the Christian Science *Journal*. There are so many remarkable and quick cures recorded that if my patients read them they become discouraged because they are not healed."

It says don't put the *Journal* and tracts into the hands of those who know nothing of Christian Science — they are not ready

for it. Is it not about time dear fellow workers in Truth, that we demonstrate over this fear of what others will say and do? Let us sow the seed and leave the field to God who will give the increase. Our fears that people are not ready only hold them that much more in error. It is not others, but ourselves who profess so much, who need to pull out that imperfect stone and build on the sure foundation. The nearer we come together in building this Temple the better will we become acquainted, and we will no more be called foreigners and strangers, but fellow citizens. This will enable us to be better healers and teachers, better students and preachers. "For we are laborers together with God." Let us take heed how we build, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3, 11. We must build the walls of the Temple by the plumbline; no crooked lines, no mortal beliefs or erring thoughts can enter here. If we have part in this work we must be obedient and follow our builder, and do as we are commanded, not using our will-power or mortal opinions. "Not by might nor by power," but by spiritual understanding, we will be led into the true path, — the path which leads to the house "whose builder and maker is God; an house not made with hands, eternal in the heavens."

ACCORDING to Democritus, "Truth lies at the bottom of a well, the water of which serves as a mirror in which objects may be reflected. I have heard, however, that some philosophers in seeking for truth to pay homage to her, have seen their own image and adored it instead." — *Richter.*

"TRUTH is always present; it only needs to lift the iron lids of the mind's eye to read its oracles." — *Emerson.*

"TRUTH alone can stand strict and stern investigation and rejoices to come to the light." — *Hervey.*

"TRUTH is always congruous and agrees with itself; every truth in the universe agrees with all others." — *Daniel Webster.*

"TELL the truth and shame the devil." — *Shakespeare.*

GLIMPSES OF GLORY IN EARTH.

OH, the earth shall be filled with the glory of God!
Now we taste of the harmony *Love's* law has sent,
And the world must grow heavenward under that rod.

Paths sinuous close,— the straight way must be trod!
Great cares and great gifts in this new hour are blent;
Oh, the earth shall be filled with the glory of God!

Not by crude, deadening creed shall men, ban-burdened, plod.
They will live in the Christ as they truly repent;
And the world must grow heavenward under that rod.

False images sink of woe, finity, fraud;
All may rise to the splendor of Life's grand intent;
Oh, the earth shall be filled with the glory of God!

Quick feet with the progress of bliss shall be shod;
Man is blessed of the wholeness that cannot be rent;
And the world must grow heavenward under that rod.

Christ-Love is diffusing His goodness abroad:
His healings the fruit of All-Truth represent;
And the world must grow heavenward under that rod.
Oh, the earth shall be filled with the glory of God!

— *Alice Jennings.*

NOTICE.

LESSON No. XIV. SEPT. 30, 1894.

QUARTERLY REVIEW.

NOTE.— "These lessons are intended to bring out the international system in the line of Christian Science; and in following their order, we come to this one as a review, giving us an opportunity to pause a little, that we may take a backward look, to find how much we have gained from them, and the extent of our growth in making them our own through demonstration."

The above was inadvertently omitted from the Quarterly Bible Lessons. It will, of course, be observed as if it had been inserted.

INDIVIDUAL COMMUNION CUPS.

THERE is a new method of administering the communion recently inaugurated in the Central Church at Rochester, N. Y., which, bitterly opposed at first, has won its way into favor with the members, and has been imitated by other churches in the vicinity. The reform was initiated by Dr. Forbes, professor of chemistry in the Rochester University, who is a member of the church. Rochester has recently been going through a process of hygienic reformation in various lines, and the crusade against the general use of the communion cup marks the most radical change yet made.

Upward of 300 communicants participated in the communion at the Central Church, which has a larger congregation than any other Presbyterian church in the city. It is an orthodox church, and resents any effort at change in its creeds or services. As in most churches, the communion wine is handed around in large cups, each communicant taking a sip and passing the cup on to his neighbor. When Dr. Forbes appeared at a meeting of the Governing Board of the church and declared that this system was not only offensive but also criminally dangerous, and that in the interest of decency and the general health some change ought to be made at once, he stirred up a hornets' nest about his ears. The older and more orthodox declared that it was little short of impious to think of making any change, and that the danger was purely mythical and began and ended in the imagination of a few health fanatics.

"Very well," said Dr. Forbes; "I'll prove that the danger is real if you will give me an opportunity. After the next communion, turn over to me one of the cups, with what wine is left in it, for analysis and examination."

There was some opposition to this, but finally the Board decided to give Dr. Forbes the opportunity desired, and the communion cup was turned over to him. With another chemist he analyzed the wine, with results that rather surprised him. Then he appeared before the Board to make his report.

"Gentlemen," said he, "the analysis and tests made by another gentleman and myself have confirmed my fears. We have found in the communion cup the undeveloped germs of twenty-two diseases. I now leave it in your hands to judge whether you will change your form of communion or continue it in the present way, with the knowledge that in participating in this solemn rite you lay yourselves liable to nearly two dozen more or less dangerous diseases, ranging from typhoid fever down to mumps."

An animated and rather bitter discussion followed, but the doctor's little dragnet of science, with its catch of twenty-two different specimens, was too much for the church people, and hygiene won the day

against orthodoxy. About four hundred small cups were bought, and the communion wine is now handed around in these cups, set on trays, only one person drinking from each cup. The Brick Church, another large Presbyterian church, has emulated the example of the Central, and other congregations have announced their intention of following in the reform.— *N. Y. Sun.*

THE Christian Science Journal for June opens with a short poem, "Laying the Corner Stone," by Mary B. Eddy, followed by a communication from the same pen referring to the ceremony of laying the corner stone of The First Church of Christ, Scientist, in Boston, on May 21st, 1894. "Parentage," by Ella Fluno, portraying the true relationship of father and son, as exemplified by Jesus Christ. "Leadership," by Alice Thrall, is a careful analysis, showing that the real power of all great leaderships lies in a demonstration of the God principle, an adhesion to, the understanding and acknowledgment of the divine law by mortal man. "Liberty Bells," by W. H. Aldrich; this paper follows the efforts toward political liberty from early history to the present time, analyzes the prompting and defines the true nature of real and perfect liberty comprised in Truth and Love. "A Paper on Christian Science," by M. A. Gaylord; without entering into any controversy this paper is a very full statement of what Christian Science is. "Christian Science in Norway," "Our Little Branch," "The Lamb that was Slain," "Notes from the Field," with two poems, "Flee as a Bird to your Mountain," and "The War of Truth" and other departments, places the June number of this journal among the best issued.— *Western Watchman*, EUREKA, CAL.

PRESENT TREATMENT NOT COMPETENT.

AS medical schools, doctors and material remedies are multiplying at a fearful rate, and still diseases are increasing at a much faster ratio, there is little hope of a victory by that method, so mankind is forced to look in some other direction for relief, and very naturally turns squarely about from the use of outward things, which can be seen, felt, tasted and smelled, and attempts to conquer through inward spiritual or mental force.

As homœopathy has spread over the land and almost set entirely aside the barbarous methods of bleeding, blistering, salivating and drugging, and taught the world the force of high attenuations and almost no medicine at all, so mental healing advances and demonstrates still farther that material remedies are in many troubles entirely unnecessary.

Of the several schools of mental healing, all of which are doing some good, that one known as Christian Science is without doubt doing the most thorough and effective work, and for the following reasons: In

all great undertakings it is quite as essential to have a capable leader as to have a good cause, and in this respect the Christian Scientists have in Mrs. Eddy of Boston a leader of wonderful power and executive ability. Her book, called Science and Health is rapidly nearing the one hundredth edition, and is attracting the attention of many of the greatest minds all over the world.

A key to the Scriptures. The system as formulated by Mrs. Eddy is principally taken from the Bible, and her book, Science and Health, is largely devoted to what she calls a spiritual interpretation of or a key to the Scriptures. The name Christian Science was adopted because she considered it a return to the Christ method of healing disease and the destroying of sin, and according to her construction of Bible teachings is the exact science of true Christianity.

Aside from the theory of the non-existence of matter, which is strongly set forth by Mrs. Eddy, her reasonings are generally recognized as sound and logical, and even upon this claim, which has been the subject of much ridicule, there are hundreds of thousands who agree with her views, after having taken into consideration her own full and complete explanation of what is really meant by the theory advanced.

Christian Scientists are strict believers in their particular system, and are far ahead of other schools of mental healers in their methods of organizing their followers into classes, and in teaching each individual how to treat himself and others, and they not only study how best to alleviate physical suffering, but to calm the troubled spirit and mind as well. They not only strive to eliminate from their lives bodily pain and disease, but rather more is their work devoted to driving out thoughts of sin and sorrow from the mind.

Simply because many earnest devotees claim too much for their system, and advance theories which appear on the surface as perfectly absurd, is no good reason why it should be entirely avoided, but, as in everything else pertaining to the welfare of humanity, the acknowledged good should be eagerly sought for and obtained, as it certainly can be from mental healing, which is already demonstrated to be a scientific fact.— *L. B. K. Kalamazoo Daily News.*

Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth pay her homage,— the very least is feeling her care, and the greatest is not exempted from her power. Both angels and men, and creatures of what condition soever, though each in a different sort and name, yet all with one uniform consent, admire her as the mother of their peace and joy.— *R. Hooker.*

NOTES FROM THE FIELD.

FOR many years I had been a great sufferer from many maladies, and one that seemed to baffle the skill of medical science. I was waiting for death, as I then thought, to free me. At this time, nearly six years ago, I first heard of Christian Science; heard that something had come to the world by which people were being healed. I decided at once to seek this method of healing, as I was sure there was no other left me. The day that I heard of it I was suffering more than usual. I did not try to pray in the old way, but bowed my head and silently tried to realize that God would manifest himself to me. I have never been able to express what was then revealed to me. The Light that came to my darkened dwelling was so radiant that whenever error tries to tempt me, all I have to do is to cast my eye back to that glorious day. The voice was plain that said to me, when I went to take any medicine (for I did not then know that a Scientist used no material remedies), "Put this away, God is doing this work."

Faith in drugs was from that moment utterly destroyed. The first of our Leader's works that came to me was *No* and *Yes*, and as its pages were read and re-read, Truth commenced to remove the error. Then commenced the warfare. How plainly now could be seen that being a Christian meant a tearing down of the mortal structure. In a short time the "little book" came; and never can be forgotten, the wonder and joy with which its contents were eaten.

I could not read my Bible much for some time, but when I did make an earnest study of it, in connection with Science and Health, it was and has since been, a new book to me. I had thought in my blindness I was a Christian. But now I could plainly see that this mortal that seemed so real with its malice, hatred, and envy, had been the god that had been bowed down to and worshipped. But the digestion of the "little book" although bitter after the first sweet taste, will shatter all of these idols. Many times it has seemed that the cry must go up "Oh, Father if it be possible, let this cup pass," but I can truly and gladly say that I thank the Truth for every purgation. It must come to us as the veil of flesh is being rent.

As we journey away from Egypt, and as the clouds roll away, how sweet the visions we get of the green fields and the softly flowing waters of that great river, the river Euphrates whose streams maketh glad the "city of our God."

I have tried the best I could to sow the seeds of Life in this place, but in nearly every case those that have tried to live the Truth have met with opposition. There has been wonderful healing done here, enough to convince the most skeptical. We meet Tuesdays at my house, and on Sundays with a lady who was healed two years ago, and study the Bible lessons, and they are grand. We cannot be thankful enough to the earnest ones that gave them to the field.

I am learning to patiently wait and know that a "Paul may plant and an Appolis water, but it is God that giveth the increase." — MRS. M. B.

I DO not know that any one could have more reason to feel grateful to Christian Science than I have. I was a member of the M. E. church for several years. I firmly believed in the teachings of the Bible, and especially the words and works of Jesus the Christ as they had been taught in the church. Yet I used to wonder where the fault lay, that there were so many deaths occurring in the church; where the minister would go daily to pray for their recovery. I used to wonder if Jesus would rebuke them for lack of faith, as he did his disciples were he here. And yet they would declare that they had actual communion with, and were safe in Christ. I never experienced any of those conditions of mind, but believed it was because I was not good enough.

Finally I was taken very ill: the minister came. I asked him to pray for me and heal me. He kindly informed me that the day of miracles was past, but that of course he would pray for me. I looked no more to that source for help, for it shook my faith, and I wondered if Christ's "saving power" were out of date also. I lingered along for almost two years, every material means had failed, and every way I looked I could see no hope, but death staring me in the face. It is needless to say that I was anything but happy; for I had a dear husband and a little child that I must leave behind. I began to examine myself to see what I had done that I should be treated in this manner. I tried to condemn myself, but I failed to find anything that merited

so great a punishment. Then I made up my mind there was no God. We had heard of Christian Science and that it had done great works, but I paid little attention to it. But the hour came when there was something about it that haunted me. The more I tried to believe it all nonsense, the more it seemed to echo back, "Try Science, it will heal you." I was slow to yield, but finally I told my husband, and he straightway went to a Scientist. He had not much more than time to arrive at the office, when I felt a weight that had been pressing me down, suddenly lifted.

I grew better rapidly. I began to do my work and I have done it ever since with perfect ease, and better yet I do not tire as I used to when I labored hard. My healing was the first part of January, 1893. I have gained twenty-six pounds and am well and happy.

I found in studying Science and Health that the God I had been trying to serve was a myth; that God is Good, and that no evil can flow from Good.— MRS. B. Q., OMAHA, NEB.

DEAR JOURNAL : --

In grateful remembrance of your many helpful words, I offer this bit of experience, which may prove of value to someone who has had a similar temptation to meet.

Laboring under a sense of the great resources of Christian Science and of the poverty of my own attainments therein, a feeling of extreme littleness and lack took possession of me.

A strong desire presented itself to be with the older students,-- to get new thoughts and fresh impulses from a nearer acquaintance with them and their methods; and, as the feeling grew stronger, a sudden impulse seized me to go to Boston and stay awhile among the dear ones engaged in the active work there.

But presently the error of the suggestion was revealed, and one of the "angels of His presence," (Science and Health, page 67, first paragraph), gently, firmly whispered: "Remain at your post and Boston will come to you,— for all the help and encouragement and inspiration you expect to find there is but the outflowing of Infinite Love, that fills the length and breadth and depth and height of the universe. You are in the midst of its enfolding Presence and Power, and can go no more out forever."

Perfect contentment and peace now supplanted the false mortal sense of unrest, and it was plain that the one thing needful is to sit thus humbly at the feet of this great, over-shadowing

idea of Love's Allness, there to find every sense of lack and loneliness supplied.— M. B., MINNEAPOLIS, MINN.

ABOUT one year ago I was healed by Christian Science after the doctors could do no more for me and I too thought I must die. My father, who is a believer in Christian Science and was healed by it, advised me to try it. I had heard him talk of it before but it seemed so deep and strange to me, that it was some time before I would consent to try it, and put my trust in God, the only source of Life. I finally did so and was healed. Many of my friends and relatives told me to throw away that book Science and Health, and put my trust in God. How foolish it all looks to me now; they didn't know the value of that precious book, nor did I, at that time, but I was not as foolish as they, for I knew it had cured others and would cure me if I would only trust to its teachings. I continued to read it, trusting that when I was ready to receive the Truth it would be made clear to me. And so it has been to a certain extent.

Error tells me sometimes that this is not the way to live, and makes it seem so because every one else around me lives in exact opposition to Christian Science, but all these things do not turn me, for God in the beginning created all, and pronounced it Good, and my experience tells me that sickness is not good and therefore is not of God.— G. F., VERNON CENTRE, N. Y.

BRADSHAW, NEB., May 1, 1894.

DEAR MRS. EDDY : —

I thought I would write you a letter and tell you how I earned some money for "Mother's Room."

Last summer I picked strawberries for mamma and earned two dollars and twenty-five cents, and gave it to a Scientist to send for "Mother's Room."

Last spring one of our neighbors gave me a little lamb. I loved it so much and said when it got big I would give it. I sold it for five dollars, and send the money in this letter to you for your room; please have it.

I have a mamma, papa, and two sisters: one sister is sixteen, and the other is a little sister two years old. We are all Christian Scientists. I go to Sunday school every Sunday. I read the Bible and Science and Health. I love to learn. I am eight years old,— so good-by. My name is STELLA LUTZ.

BRADSHAW, NEB., May 14, 1894.

DEAR MRS. EDDY: —

I thought as our little daughter had sent you the offering and a part of the history of her pet lamb, I would finish by telling you she sold the lamb on Wednesday evening. Friday morning the owner found it dead; not a bruise or a pain seemed to have reached it. It looked as though it was asleep. To my thought it had done its work; it was sacrificed for "Mother's Room." It was not intended for it to increase a herd, or to be eaten by mortal man. It was for "Mother's Room" only.— MRS. P. A. LUTZ.

IT is now nearly seven months since we came to take charge of the little church at this place, and I feel that we have much to be thankful for in the work already accomplished. We found a little flock without a shepherd, and it seemed as if all the discouraging features incident to such a condition were present, but there was one encouraging thing,— we found the large majority really desirous to hear and know the Truth, and willing to learn. So with divine Love as our watchword, and humility and sincerity as our methods, and Principle our guide, and Science and Health and the Bible our text books, we are glad to be able to say the outlook seems quite encouraging. One by one the seeming obstacles have gone down before Truth. In the line of demonstration, we have cause to be thankful, and many of the so-called hopeless are rejoicing in the blessed Truth that has set them free.

At the close of yesterday's sermon I took up a collection for the "Mother Church," resulting in raising $42.00 which I will forward to-morrow to Bro. Chase.— C. H. C.

I WISH to testify through the pages of the *Journal* as to what Christian Science has done for me in the short time I have been trying to follow its teachings.

For more than twenty years I had been quite an invalid, being able to work but little at any time, and believed I could not live without medicine, which I took with as great regularity as I did my meals. I had no hope of ever being well.

Last September I began to study Christian Science, and was also treated; for the most part absently. I had quite a struggle with doubt and old belief, but finally by holding to the Truth and

following the instructions as nearly as possible, I realized that I was healed.

Besides the physical benefit I have received, the spiritual help is unspeakably great. Still I am only a beginner and expect greater things if I am faithful to the grace already given me.— H. A. BRADLY, NORTHVILLE, MICH.

IN February, 1888, I received an injury to my knee which baffled the skill of our best surgeons. I could get no relief from the suffering. In February, '94, I was persuaded by friends to try Christian Science.

My limb was healed and I am able to walk without crutches. I was away from home at the time. On my return my friends were amazed. I have not got through answering questions yet.

When I met my brother he said, "Why did you have that leg taken off without letting us know"? He thought I was using a cork leg, and when I told him it was my own limb he could hardly believe it. All I have talked with think it wonderful.— B. F., ELK POINT, SO. DAKOTA.

IN the year 1893 I had a claim the effect of which deadened the vocal organs. I was unable to make a sound, and for twenty-one years I had to use a slate and pencil to talk with.

On the 11th of March, 1894, I went to a Christian Scientist. Seeing the healing that was done, gave me faith. By the mercy of God I can now talk. Being deprived of speech so long, I was just like a child learning to talk, and I have yet to learn still more how to put my words together. I am helped in this by the understanding of the one Intelligence as taught in Science and Health, for which I give thanks.— MRS. E. C., ELK POINT, SOUTH DAKOTA.

ONE year ago my mother was pronounced by two of our best physicians to be the victim of an incurable disease. She desired Christian Science treatment.

I treated her, and each false claim was met and overcome with Truth. She is now well. She has her second sight, can read without glasses. Her next birthday she will be eighty-eight years old, but she often says, "I am growing young instead of old."

I have learned through demonstration that Truth is all, and with it comes an abiding consciousness that God is Love.— A. D. D., CLAY CENTRE, KANSAS.

EDITOR'S TABLE.

WE have recently heard of a high ecclesiastic who severely denounced the practice of charging for healing or relieving sickness through metaphysical means. This also was made the turning point of the decision of the supreme court of Nebraska as shown in our last issue. Public opinion seems quite generally opposed to the right of Christian Scientists to charge for their services, and many Scientists have trouble in collecting their just dues for benefits conferred because of this prevalent belief and prejudice.

This subject has been often spoken upon and written about, and doubtless will be in the future. It seems to be one of the most stubborn claims Scientists have to deal with, and is a very effective weapon in the hands of those who oppose us. Nothing more warmly appeals to the mortal side than that which touches its purse or sympathizes with its cupidity. It gives willing and usually delighted ear to every suggestion which tends to relieve it of the necessity of parting with its dollars upon pretexts the most slight. Its conscience is easily mollified on this side of the question. It takes most kindly, therefore, to the pulpit utterances or court dicta that denounce Christian Science on this score.

The court referred to entirely overlooked such Scripture as that of the tenth chapter of Matthew and kindred ones; as do also the others who declaim against us. We suppose they would interpret the language of Matt. x. 8—10, somewhat as follows: —

"'And as ye go preach, saying, The kingdom of heaven is at hand.' That is all right; it was meant for mankind in general; it was meant for the whole world; that is plain, no one will dispute it; it is entirely proper to preach by telling the people that the kingdom of heaven is at hand. But the next clause, 'Heal the sick,' that was intended only for the disciples; that had nothing to do with preaching that the kingdom of heaven was at hand; there is no connection whatever between healing the sick, between good health, and the kingdom of heaven. On the contrary, the only way to get to heaven is to be sick, and sick enough to die. There is no other approach to the portals of heaven than through sickness and death. This is Scriptural and

any who dispute it pervert Holy Writ, are blasphemous and ungodly, and not to be tolerated. Then the next clause, 'Cleanse the lepers,' that, of course, had reference only to the disciples, because leprosy was a prevailing disease in the days of the disciples and there was great need of its being healed; and, of course, also it meant only physical leprosy, — moral leprosy was not thought of in that connection! There was no more relation between moral and physical disease then than there is now.

'Raise the dead.' Surely that was intended only for the disciples, for no one can raise the dead nowadays; and, of course, also that had reference only to bringing people who have passed out of the body back to the body again; it had nothing to do with bringing people out of the death of trespasses and of sin. Hence it was for the disciples alone.

'Cast out devils.' Who so presumptuous as to claim that any one in this age can cast out devils? Only Jesus and the apostles, or those upon whom he saw fit to confer the special power could do that. Of course the devils here referred to are real devils, not fanciful devils. It is a parody upon real devils to call them malice, envy, lust, hatred, anger, pride and such like.

These points being true, it follows that the clause following these statements was limited to the apostles also. They and they alone were commanded to take neither gold, nor silver nor brass, nor scrip, nor two coats, nor shoes, etc. This was for them, and furnishes no warrant for you or any one else in this age. Hence it is as wrong for you to point to this Scripture in justification of your charges, as it is for you to claim the right and power to heal because Jesus and the apostles healed."

This is not only conjecturally the way this Scripture will be construed, but in fact the way it is construed. Hence until those who oppose us shall be able to see the truth of our first claim, that we heal in accordance with Jesus' command and teachings, they will continue their denunciations of the practice of charging for services in healing through Science, and the Scientist who expects the contrary is doomed to disappointment. No one can see clearly the latter point without first seeing clearly the former. For the reasons mentioned, and many more which might be mentioned, it is necessary for Scientists to take a firm and decided

stand upon this question. There is need of decisive demonstration. Yet there is more timidity and a greater disposition to shirk duty and pander to public opinion in this respect than any other. This too in the face of the fact that the pathway has been blazed by our Leader with torn hands and bleeding footsteps. Surely she had this question to meet and overcome in her own experience, as we have read, and shall we follow her in other respects and refuse in this? It is enough for every Scientist to know that she has met it; that she would gladly have avoided it if she could, and knowing this, they must meet and overcome it in their own experience or suffer the results of fear and failure. If it is not right that there should be fair compensation for time spent and labor bestowed by the Scientist, our Leader was wrong in establishing the precedent. Why not as well say that she is wrong in other respects, nay wrong altogether? She should be followed as rigidly and faithfully in this as in anything else. If we are controlled by fear or succumb to pride in any essential part of our work, can we hope for complete success? Can we play fast and loose with a question of right? The question is not an open one. Our Leader has foreclosed it for us. Jesus foreclosed it for her; and the only remaining question is whether we shall follow their teaching.

Can there be any doubt about what Jesus' teaching was? The only possible way of avoiding it would be by resort to such specious reasoning as that to which we have above adverted. Jesus commanded the disciples to go forth and preach and heal. If there is anything plain about the command it is that they were to do nothing else. Then if they were to receive no compensation, how were they to subsist? They were yet in material conditions and subject to certain demands arising therefrom. Were they to beg or rely on charity? Were they to do their work gratuitously? Manifestly not, for Jesus expressly said, "the laborer is worthy of his meat."

If Christian Science is right then in its claim that its work is the outflow of Jesus' command, work and teaching, it follows that it must obey that part of the commandment which relates to reasonable compensation as well as the command to preach and heal. Failure here is as much disobedience as failure anywhere else.

Why should not those who are able to pay do so? What reason founded in justice and right is there to the contrary?

Unless ready and willing to make fair return to the Scientist for his time and labor, what right have they to call upon him? Nothing but a spirit of selfishness would lead the patient to ask or expect aid, or even the effort to render aid, as a gratuity; and is it in the line of good demonstration to encourage the patient in selfishness? Is not selfishness one of the besetting sins of the human race, and often the very thing to be overcome? How then can we hope to heal the patient without aiding him in overcoming this sin? As well might we undertake to remove a fever by declaring that the mental conditions which produced it shall be retained while we attempt to remove the fever. If we will make a careful analysis of our feelings, we will find that the chief reason we hesitate to charge is our own fear. We dislike to give our work the professional appearance which receiving money compensation gives it. Especially is this true of those who have other means of support, or who have husbands who are engaged in business.

We do not hesitate to say that if we are too proud to receive fair compensation, we are too proud to do successful healing. We should either obey wholly or refuse to obey at all.

In both Mark and Luke Jesus' command to the twelve is given in substantially the same language as in Matthew. To the seventy he gave this command: "Go your ways: behold, I send you forth as lambs among wolves; carry neither purse, nor scrip, nor shoes, and into whatsoever house ye enter say, Peace be to this house; and in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire." When the disciples returned he inquired, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing."

In 1 Timothy v. 18, we read, "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, And, the laborer is worthy of his reward." In John xii. 6, is mentioned the fact that Judas Iscariot "had the bag, and bare what was put therein." This Scripture clearly indicates the right to compensation.

As we said in our last editorial, it might with equal consistency and logic be maintained that the minister of the gospel should not be compensated as that the Christian Science healer should not. From the Christian Science standpoint, the Science healer is the true preacher. Also as to physicians. The prevailing

theory is that physicians use the remedies for healing the sick provided by a kind Providence. We recently read the following written by one who believes in the efficacy of medicine: —

"God has made provision for the disease of the body in the vegetable and mineral kingdoms, and it is our business if we are sick (and we are sometimes) to apply the medicine. Millions of lives have been saved with medicine, and are being saved from immediate death by making use of the means God has placed within our reach, and it is criminally wicked to persistently refuse to take needed medicine when we are sick." He adds, "I believe that in answer to prayer, after other things have failed, God can and does raise people from the sick bed, in his own good way and time. Of course his power is not limited, but I claim that every person that is cured by medicine, is cured by the great God, by the means he has provided."

This person voices the generally prevailing thought upon this subject. Suppose we take it at its word, and if the healing is done by God, the physician being but the agent through whom he works, what greater right has the physician to receive pay for his kind of healing than has the Christian Science healer for his? Putting it on wholly civil grounds, there is as much of a contract in the one case as in the other. There is the same relative mutuality of obligation. So one cannot escape the fair conclusion that the premises insisted upon by those who are opposing us, would prevent both the preacher and physician from charging or receiving compensation. The only possible way of defeating the right of the Scientist to compensation would be by proving that his services are worthless and therefore without value in law; and when this *can be proved*, Scientists will voluntarily retire from the field.

Let us pay no heed to this inconsistent onslaught upon our right to charge and see to it that we are not ourselves joining in the cry by our action, if not otherwise.

Nor is it to be inferred because of the position Scientists hold upon this question that they are not believers in and observers of charity. Their aim is to establish true charity. They are aware that there is much false charity; much mistaken and misdirected charity. No one will more readily extend charity whenever it is truly needed than the Christian Scientist. But a line of distinction must be sharply drawn between that maudlin sentimentalism which assumes to be charity and that need which grows out of

uncontrollable circumstances. When persons are sick and disabled from making pecuniary compensation, let them at least acknowledge the benefit received and give due credit to Truth, and let them further accept the Truth which healed them, and strive to learn and impart it to others. All may do this, and it surely is not asking too much of any. Unless they are willing to do this, how long should the Scientist aid them; how much should he, through his understanding of Truth, do toward merely restoring them to more easy material conditions? Nay, how long can the Scientist thus practise without himself becoming a party to his patients' shortcomings?

Can we conceive of a greater error than that mistaken sense of charity which would give out the benefits of Truth only that they might be perverted to the selfish ends of the recipient? Let our charity be wisely bestowed. Let our sense of tenderness and pity ever be tempered with a strict sense of justice and right, observing always the wisdom of that proverb which declares that "A false balance is an abomination to the Lord: but a just weight is his delight."

Among the many other reasons for the position we are contending for which might be mentioned, we shall mention only one more. This reason is found in the Decalogue. "Thou shalt not steal" is a most vital part of the Decalogue. If we attempt to reflect divine Truth in such a way as to redound to the injury of the patient—which we surely do if we encourage him in selfishness — are we not stealing from him? If our action is such as to do violence to Truth are we not stealing from it? If it is such as to injure ourselves, are we not stealing from ourselves? Whenever we give out Truth under improper or unjust circumstances, we commit a triple theft, and are disobeying the Decalogue.

It is true that salvation is free; it is true that Truth is free, but it must not take that form of freedom which while seeming free to human sense entails greater bondage upon both patient and practitioner. In the language quoted from Matthew, Jesus said, "Freely ye have received, freely give."

But that he meant freedom in the true sense rather than the false, is plainly evidenced by the words which we have quoted, almost immediately following the above utterance. The freedom of mutual aid, the freedom of fair reciprocity, the freedom which brings both practitioner and patient out of bondage — this is the freedom Jesus meant.

NEVER since the days of the Great Rebellion has the country been in such a turmoil as we now witness. Capital and labor is engaged in what is believed by at least one of the combatants to be a death struggle. The working classes as represented through their various labor organizations sincerely believe that if they now surrender to the demands of capital, they will be undone for many decades, if not indeed for all time. Capital believes that if it now surrenders the principle that it cannot conduct its private business affairs in its own way, unmolested by its employees or by any other outside influence whatever, it will have made a concession which would forever place it beyond the scope of this inherent private and individual right.

Thus it is that the labor organizations, on the one hand, and capital on the other, are each slow to yield one inch of ground. It is in such times as these, speaking in a general sense, that Christians must be Christians. Mere pretence to Christianity unaccompanied with the ability to demonstrate the fact, becomes in such times, the sheerest mockery. Shall we as Christian Scientists stand firm to divine Principle, and in the face of all seeming emergencies, demonstrate our unfaltering trust in and understanding of the supremacy of Good, the allness of the one divine Power? Now in a peculiar sense are each individually, and all commonly, put to this test. Shall we become touched by the external upheaval or shall we retire to the closet of spiritual communion and pray? Pray as Jesus prayed, and as he taught his disciples to pray? Pray, so that our prayers shall reach out through the channels of human thought and touch to higher issues human purpose and human desire. Oh that the turbulent contending forces could be made to hear the pleading voice of Jesus of Nazareth in the might and power of his meekness and humility, in the deep pathos of his great human love, as he cries to poor, tired, struggling mortals in pleading admonition: "Come unto me all ye that labor and are heavy laden, and I will give you rest!"

Is this not a fitting time to submit the sober, serious inquiry: Has the Christian world heeded this admonition? Has it given true ear to it? Had it done so, would these dire conditions be now possible in that land whose chief boast is its advanced Christian civilization?" Christian Scientists, one and all, place your feet upon the Rock Christ Jesus, and *stand firm.*

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. SEPTEMBER, 1894. No. 6.

CHRISTIAN SCIENCE IN BUSINESS.

GEORGE W. DELANO.

IN conversation with a business man on the subject of Christian Science, he asked this question: "If I were a Christian Scientist, how could I over-reach my neighbor?" The answer was, "If you were a Christian Scientist, you would have no desire to over-reach him; but your only thought would be to do unto him as you would have him do unto you." And here seems to be the very rub in business: the feeling, in the main, to be honest, counteracted by the tendency to over-reach, or get the better of, a competitor in trade for the purpose of worldly gain.

The strong injunction of the Master, "Therefore all things whatsoever ye would that men should do unto you, do you even so to them," seems to have a very small place in the business world. It is a rude disturber of the peace to all conceded and prevailing notions of the necessities of business life.

From this cause a great deal of speculation is excited as to what effect or influence Christian Science has upon men in business, and what result is manifested upon the immediate business carried on by them, together with all other business incidental thereto. Christian Science is Christianity, most decidedly. Its followers are Christians

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after the type of Jesus the Christ, so far as they realize and reveal their power and oneness in and with Him, in Spirit and in Truth.

Yet the ethics of Christian Science are no higher than Jesus taught and demonstrated. Surely a large majority of business men must be Christian men, for they are the very staff and stay of the churches; but do they so conduct their business that it cannot bear the light of honest investigation?

Solomon said, "Seest thou a man diligent in business? he shall stand before kings." This assertion recognized an opposite man, one whose tendencies would carry him to the other extreme; for he likewise said, "As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling." The first, implies honesty in business and the overcoming of the temptation to sin in buying and selling; the second, a yielding to the sin for the purpose of gaining the riches of this world. Solomon prayed for wisdom; he recognized that Wisdom is better than rubies; and that all things that may be desired are not to be compared to it, and because he thus prayed, there was manifested unto him greater riches and honor than any earthly king could bestow. So should it be with our business men. Let the acquisition of Truth be the goal towards which they onward press, and, it can and will be made manifest in business life by all who have the courage of their convictions. Like will attract like:

> "For truth has such a face and such a mien,
> As to be loved, needs only to be seen."

If the business man would strive as hard to find out his duty to, and follow in the footsteps of Jesus, the exemplar of Truth, as he does even to acquire money sufficient to support and maintain his family and the accumulation of a competency for a looked-for old age, how much better and happier would his days pass by! But now, his business journey is beset with many and sore trials, weary vexations, and most serious disasters. And all for what? All too

frequently in pursuit of the *ignus fatuus* of business success, so exasperatingly delusive. In James 4: 13, 14, we read this admonition to the business men of his day, and also for those of our day; for it is fully as applicable now, as when first expressed: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life?" Do not statistics show that only about five per cent. of business men are successful? And what have the ninety-five per cent. to show for all their trials, vexations, disasters and wasted energies? What gain have the successful five, beyond the so-called almighty dollar! Have either of them ever looked to, and found their God, the rod and staff upon which they could lean during all the years through which they have journeyed and struggled amidst the vicissitudes of their business life? Have they carried divine Principle into their business and into their homes? When sickness crept into the household, have they ever called upon the Great Metaphysician to heal all their diseases, with the realizing sense, or consciousness, that God is divine Principle, and that He is all, and that there is no other name given under heaven by which men can be saved, either from sickness at home or sickness in business? They are the same in quality; the effect of a belief in life, substance, and intelligence in matter, and that evil is as real as good, and the consequent bowing down to other gods than the one great and only I AM.

Cardinal Wolsey, at the close of his earthly career, came to this conclusion: "If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my diligent pains and study that I have had to do him service; not regarding my service to God, but only to satisfy his pleasure."

Jesus said, "Wist ye not that I must be about my Father's business?" This business was the manifestation of the Christ Principle among men: — the immortality of Truth,

the divinity of Love, the eternity of Life. His life work was spent in practical demonstration of this Principle, and not in the accumulation of this world's goods. His demonstrations were to serve as object lessons for all time, and which his followers, each for himself, must ever work out. I say "his followers"; for we cannot do these things of ourselves apart from, but only in accord with, this infinite Principle. Jesus said in reference to his own works, "I can of mine own self do nothing: I seek not mine own will, but the will of the Father, which hath sent me." And it is this seeking, in the right direction, that leadeth into all Truth; and the Light thereof will guide the business man surely on his way. Let him establish his basis of operations in the Divine Mind.

As Jesus brought forth the loaves and fishes, so must all things be brought out. Jesus here illustrated the delusiveness of matter beyond all cavil. To mortal sense he had before him, in one instance, but five loaves and two fishes; and yet apparently from these were fed five thousand men, besides women and children.

The business man should realize that he is a child of God, and that "the earth is the Lord's and the fulness thereof"; and that the Father hath said, "Son, thou art ever with me, and all that is mine is thine." Then, resting in this blest assurance, claim man's inheritance — dominion over all things, and thus bring whatever may be needed of material prosperity.

Thought must have its expression, and this expression seems material as did the loaves and fishes to the hungry multitude; but make it not real, give it not of itself power! When Solomon turned his gaze from the mountain of Holiness, to the vale of matter, he saw gold and silver as material wealth, and then came his downfall, and he sent up the woful lamentation: "All the labor of man is for his mouth, and yet the appetite is not filled" (Eccl. 6:7). Learn, too, that if honesty is the best policy, from a moral and mortal standpoint, the acme of honesty is reached in the Science of Christianity, for here thought controls. Action is the result

of thought. Dishonesty is not a necessary concomitant of business life. But that it has practically been so is, to-day, plainly manifested in the business world. There is an utter lack of trust and confidence between men, and the effect of it is plainly evident. Could honesty ever have produced such a result? Men may reason as they will; but as in days of old, the Lord is passing over Egypt, and the children of its darkness are being laid low; but "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91: 1).

How soon the millennium would come, if every man would do unto his neighbor as he would have his neighbor do unto him! Picture to yourself this happy condition: — "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved" (Isa. 41: 6, 7). And this is what each business man must do, whether he be a Christian Scientist, or a Christian of the old school. The merchant, the banker, the lawyer, or the business man, need do nothing contrary to Holy Writ. The more each and all of them follow in the footsteps of the Master, and build their own temple on the Rock, Christ Jesus, instead of worshipping in the temple of Mammon, the more will they bring out a better and more healthful condition of affairs, a more harmonious business, and far more cheerful and happy homes. The desire to accumulate worldly wealth does not tend to make one "poor in spirit."

Can there be a more noble occupation than being about our Father's business? Study the Bible in connection with Science and Health, with key to the Scriptures, by the Rev. Mary B. G. Eddy, discoverer and founder of Christian Science, and know that God and Good are synonymous terms, and that in reflecting God, you are reflecting goodness: that as God is Love, you must be loving, that as God is Truth, you must be truthful, and as God is Eternal Life, you must live the life you profess. And thus as you go about your business,

you will do unto your neighbor, as you would have him do unto you; that as you touch him with your love, so will you awaken within him a corresponding chord, and the love and the truth, and the harmony you thus express, will be expressed in and by him, and it will go on spreading and widening like the ripple created on the water's surface, from having cast in a pebble of Truth. Your business will soon feel the beneficial effect of the change of thought; perhaps not at first. It may seem to grow even worse, but this will give you an opportunity to demonstrate your staying power; and your prayer will be for Wisdom — not for the purpose of accumulating material wealth, but for more of the divine understanding to help you on your way, and nothing doubting; for He hath said, "Prove me now saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

With this desire for Wisdom, and doing rightly by your neighbor, you can express Christian Science in your business; for "Love worketh no ill to his neighbor." As the rising sun drives out the mist from the deep and hidden valleys, so will be dispelled the mist of mortal mind that has hitherto enshrouded your perception of the true divinity of the Christ; and better morals, better health, and a purer business tone will be made manifest. Fear of sickness will vanish, worriment will be a thing of the past, happiness will take the place of misery, and the calm of an inward holiness will gradually dawn upon you. You will awake to the realization that heaven is upon earth, and that you have entered into its very portals, where "thine eyes shall see the King in all his beauty."

A CARD FROM THE REV. MRS. EDDY.

DEAR EDITOR: — You have my permission to state through your Journal, that I am living, and well, and doing well,— if indeed it is right for me to cease awhile from toil.

MARY BAKER EDDY.

CONCORD, N. H., August 18, 1894.

THE SABBATH BREAKERS.

DAVID N. MCKEE.

IN the thirty-fifth chapter of Exodus we read: "Ye shall kindle no fire throughout your habitations on the Sabbath day." The penalty affixed to the violation of this command is, that all the congregation shall bring him without the camp and stone him with stones (Num. xv. 32).

In its literal and material import wherever a fire would be needed on other days, this statute would be unreasonable in its demand and brutal and severe in its punishment. Even the most scrupulous and exact of puritanic materialists exclude this statute from their rigid exactions of Sabbath ceremonies and observances. And the most opaque materialists already discern, that common sense and common humanity ever asserting themselves in the vanguard of Christian progress, have rendered this much of the Scriptures obsolete from any standpoint of material observance.

But in its spiritual significance as it must have fallen from the lips of Moses upon the veiled hearts of the old Hebrews, this statute both in its demand, and in its method of punishment, will furnish a beautiful lesson of practical importance so long as humanity shall be found struggling through the wilderness of human beliefs, out from the land of Egypt, and on to the land of promise.

Looking backward in our human experience it will be remembered when we had fully decided to break the yoke of bondage to personal sense, and had actually taken the first steps in leaving this land of Egypt, that of those very hours it was written: "there was thick darkness over all the land of Egypt, but the children of Israel had light in their dwellings." This light is the Shekinah, the conscious presence of Spirit, which as a pillar of fire by night, and a brighter glory by day, guides our footsteps, and as a leader

never fails the steadfast earnest pilgrim until he enters the rest of the people of God.

Every one is found striving to do that which he really desires to do above everything else. In this sense desire is our leader, and we are all found marching toward Canaan, or returning toward Egypt according as our momentary desires are prompted by Principle, or by any one of the lusts of the flesh. When like Elijah of old, from the heart's altar of sacrifice, no flames ascend, that is, no desires arise save those kindled with light out of heaven, then we have the conscious presence of Spirit, the Shekinah. We have light in our dwellings and on our way. To the weary ones this light brings with it the times of refreshing as from the presence of the Lord. And so long as this light remains undimmed, so long we have a veritable Sabbath of rest. But when on the heart's altar of sacrifice, the flames are kindled by human hands, that is, when the desires are prompted by the lusts of the flesh, the Sabbath is polluted and its sweet rest is broken; for the lusts of the flesh assuredly lead us back to the darkness and the incessant, harsh servitude of the brickyards of Egypt.

It is demonstrable in Christian Science that with fidelity to the leadership of divine Principle — with the conscious presence of God, there assuredly follows a sweet Sabbath of joyous exalted rest. It is also demonstrable in Christian Science that this rest is broken when on the heart's altar, lust is enkindled with its corroding fire. Passion, and appetite, pride, envy, deceit, selfishness, hatred, and revenge, any of them, and all of them as desires kindled and blazing from the heart's altar of sacrifice, pollute Love's Sabbath with the very atmosphere of hell. Therefore it was written: "Ye shall kindle no fire throughout your habitations on the Sabbath day." And again, "Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass *yourselves* about with sparks; walk in the light of your fire, and in the sparks *that* ye have

kindled. This shall ye have of mine hand, ye shall lie down in sorrow."

The human mind under the tutelage of material ideas of Bible exegesis would condemn and punish an individual for a trifling breach of the sanctity of a solar day. But Science shows that it is not an individual's relations to a solar day that violates this Sabbath, but it is the manifest works of the flesh, that to human sense pollute the Sabbath of peace which flows from the conscious presence and power of Spirit. This broken Sabbath takes the form of sorrow, sighing, and weariness, of physical pain and mental agony, of discord, distress, and disease; and the Sabbath breakers are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

Heaven is sometimes called an eternal Sabbath, that is, eternal peace and rest. A popular hymn refers to it as a place where:

"Congregations ne'er break up,
And Sabbaths never end."

When we get the true idea of the Sabbath of eternal rest whose light is joy, peace, and blessing, it will then be discerned that a broken Sabbath is a hell whose fires are kindled, without exception, by desires springing from one or all of the five physical senses. Wherefore Paul wrote: "They that are Christ's have crucified the flesh with the affections and lusts."

In order that the Sabbath of light and of spiritual rest should remain unbroken in the camp of Israel, Moses commanded not only that the passions, the desires, or the fires of the flesh, should not be kindled in their dwellings in the wilderness, but that the Sabbath breakers should be stoned without the camp by all the congregation; and that too before he had even committed the crime. As it is written, one was found simply gathering a few sticks preparatory to

making a fire on the Sabbath, and all the congregation stoned him with stones without the camp till he died; as the Lord commanded Moses (Num. xv. 32).

To illustrate — here is a company of pilgrims on their perilous march through the wilderness of human beliefs out of Egypt, and on to the promised land. Moving forward as the Shekinah leads them, their only light is the conscious presence and power of the living God. Physical and moral harmony prevailing, a bright Sabbath of sweet, joyous rest spreads over them. Now the Sabbath breaker of passion, with its smouldering flames knocks for admission at some individual's door of thought; if this Sabbath breaker is admitted and allowed to kindle its flame on the altar of that dwelling, it will without fail break its Sabbath of peace, and pollute the camp with its atmosphere of discord. Therefore the individual at the very threshold of his dwelling place, must not simply hold this Sabbath breaker of passion in perpetual restraint, but he must destroy him, that is, while yet without the camp and the crime uncommitted, he must stone him with stones till he dies. Notice here the sentence is death to the Sabbath breaker, and the Mosaic law has not been obeyed, if the stoning has been so poorly done that passion lifts its serpent crest, and again presents itself at our door for entrance within the camp of Israel. Notice also this duty rests not with one individual alone, but all the congregation of Israel must meet this Sabbath breaker at their doors, and without the camp, stoning him with stones till he dies.

Christian Scientists sometimes complain of mental darkness and physical pain, but this is because the Sabbath breaker has been admitted, and the sky is overcast with the cloud that arises from their altar-fires kindled by human hands in their own heart.

"If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure nor speaking *thine own* words: then shalt thou delight thyself in

the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*" (Isa. lviii. 13, 14).

The high places of the earth are low at the feet of Jesus, where the fetters of sin are broken and fallen, and whence, finally, man in painless freedom will arise in the image and likeness of the perfect and eternal. "Be ye therefore, perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

HARD TIMES AND A WAY OUT.

Rev. James Boyd Brady, D.D., preached in the People's Temple, Columbus Avenue, last evening, on "Hard Times and the Way Out." It was his concluding sermon prior to his departure for a month's vacation.

It was Christ, said the speaker, who said: "I Am the Way." Some people interpret the words as meaning that he was the way from earth to heaven. The real meaning is that he is the way to heaven on earth. The fulness of these words have rarely, if ever, been comprehended. It is not strange, for if the apostles failed at times to grasp the full meaning of Christ's words, it is evident that others would fail to understand them. To-day we don't seem to understand what Jesus has said and what is coming to pass. We have hard times, but I tell you, brethren, we would have no hard times if the people fully understood the words of the Lord Jesus Christ.

We have hard times because the people have departed from the ways of Jesus, ecclesiastically. We have hard times because we are getting away from his methods of government. Nations don't govern, nowadays, according to the Sermon on the Mount, yet it is the only way to get back to easy times. We have hard times because we are getting away from Christ's way, industrially. When humanity begins to live as brothers, sharing equally and drawing their necessities from one common fountain, then, and not until then, will there be peace and plenty. There would be no very rich classes, no very poor classes, no cutting competition, no distress of the weak, driven to the wall by the strong. By this common plan, each would work for all, and all for each, all working. — *Boston Globe.*

OFF GUARD.

KATHLEEN.

WHAT! daring at your post to stand
With listless mien and eye;
No ready weapon in your hand,
No sense of danger nigh!

'Twas yours with zealous care to guard
The avenues of thought,
The subtle blows of sense retard
When the "young child" was sought.

And ye who watch the inner camp
As soldiers come and go;
Are you alert with lighted lamp,
Lest dire offences grow?

Does dust lie on the barrack floors,
Are "upper rooms" "made meet";
The table spread, the open doors
Waiting the Master's feet?

Ho, Garrison, are you awake,
With guns at every port?
Know you what issues are at stake;
What menaces your fort?

And dost thou, Gen'ral, sit at rest;
No field-glass poised for use;
No drill thy soldier's skill to test!
What then is thy excuse?

Rings not the war-cry in your ears;
Our prophet's warning call,
Unheeded through the passing years
Its trumpet-accents fall?

As moved the pillar and the cloud
Leading the Hebrew host;
As walked the Christ, with head unbowed,
Majestic at His post,

So comes to us our Chieftain's call;
Oh! hear and heed it well.
"The God-mind makes and governs all,
"His Christ within shall dwell.

No sinful power lives to crush
The power of Life divine."
In all-enfolding Love's calm hush
We *know* that we are thine.

ABRAM'S FAITH.

S. LEDNUM MEYERS.

"Let there be no strife, I pray thee, between me and thee."— Abram.

ABRAM was preaching the gospel of peace, which is always preaching scientifically, when he declared his determination to follow in the footsteps of a harmony in opposition to the discord and dissensions existing among the herdsmen.

It may be possible, and is quite probable that, in his interview with Lot and the keepers of the flocks, the events of the future were not clearly defined in his consciousness; but of one thing he seems to have been fully cognizant: that, whereas God had communicated to him a line of conduct, or a plan of life for himself and his descendants to observe and follow, it was his natural conviction to trust God; thereby demonstrating that faith in the promises of God is of vital importance in each individual life, at all times, in all places and under all circumstances.

How many Christians of whatever name or faith exercise this spiritual quality of the old patriarch whose faith was in one God and only One?

When we remember that among pagans and idolators, here was one man who took God at his word, left kindred and home to go into a strange land, not even questioning the results, or by what way and means he was to go, it would appear that the great object lesson before our spiritual eye is, or should be, implicit obedience to the calls of Truth, whether it comes as a "still small voice," or the sonorous sounds from Sinai's mount.

It is difficult to define the faith of Abram, or this divine quality in any man. We only find the best definition in actual experience or positive demonstration.

Faith is a word which many are apt to talk of flippantly, as though it were an easy article to possess, and much more easily retained. It depends largely on the quality you wish.

Certain kinds of faith may be acquired easily; for instance, our faith in material things, and the laws of the universe. We never experience difficulty in a faith teaching us that day and night follow each other in accordance with nature's law of the earth's revolution on its axis.

We can allow for the weakness of faith in those whose spiritual ideas have not been quickened to a faith in the power of God to establish in them a spiritual harmony.

"For we be brethren" was a declaration of the plain truth that "God is no respecter of persons." What else but a glimpse of the Truth as God reveals it, gave utterance to this remarkable statement by a pagan or heathen, as we are continually naming them from the standpoint of mortal mind?

An element in Abram was strength of spirit, or rather in Spirit. He anticipated the words given to Moses as a command to Joshua, "be strong and of a good courage." There was more than human strength given to Abram to perform his life work, because he was in possession of a faith in harmony with God's plan to found a peculiar people, but he may have acted unconsciously in aiding to form the Hebrew nation. Do we gather from his work that we can and always should be God's instruments?

How little do all Christians, and those who are claiming to be Scientific as well, realize the many opportunities to gain strength; or at least permit them to pass away and lose the beneficial spiritual results of a close communion with God, so essential in our daily life and practice.

We are met with the argument that Abram was not a perfect model in his family relations, or in his worship. Those material matters we leave to be settled between Abram and God who "judgeth righteously." They form no excuse for ignorance, upon our part, of the duty to be performed in our day and generation. The command is to work out *our own* salvation — not Abram's.

In our own Abramic consciousness must arise the principle of obedience first of all, and so powerful must this spirit of obedience become in our lives that we shall only be here in the body as dwellers in tents, and,

> "Nightly pitch our moving tent,
> A day's march nearer home."

The voice of Almighty God is only heard by the obedient in spirit, and when it falls on the spiritual ear, the humility indicated by "falling on his face," in Abram, will become in us the worship of the God of Truth.

The faith of Abram was attuned to such a degree of harmonious working that one of its natural results was, not only his supreme love to God, but that love included the inhabitants of a city noted for iniquity.

As this faith finds its way to our consciousness, there should spring from us a supreme love to God and man, the selfish nature of mortal mind should give way to a refinement of thought and purity of life; the green-eyed monster with its train of demons must be cast out; idolatry of persons and things material must be swept from our altar, while the incense of true worship ascends from man to God.

Does the Abramic thought in our own consciousness draw us as Christian Scientists into a closer spiritual obedience and communion with God as Principle — as All — more than it did a year ago; or are we still exclaiming with the poet,

"Oh, for a closer walk with God," and only exclaiming without the effort to be obedient to the "heavenly vision" of Truth, or an exercise of faith; expecting the Divine Mind to come down upon us without our consent or giving utterance to a prayer of thanksgiving for blessings of past hours?

Biblical history will have a charm for every student when the golden Age of Truth shall have spread its spiritual pinions over every consciousness dwelling in this tented plain of thought. To read those historical accounts and draw from them no spiritual results, to be demonstrated in our every-day life, is but a trifle better than hearing the vapid mutterings of Patagonian Indians, or the oratorical displays of Mosaical faultfinders, upon whom the rays of truth are just rising in the horizon of their mortal mind.

It must be no sacrifice for us to give up our dearest idol for a faith in and a harmony with God:

"How sublime a thing it is
"To suffer and be strong."

Our journey from "Ur of the Chaldees" into the land of Canaan" must be a spiritual journey along a pathway studded with demonstrations over error through the strength of the one God.

As Abram's power of faith in and harmony with God was cumulative, so must ours be, as from Abram

> "Sprang the race
> That with Jehovah parleyed face to face.'

So from us as Christian Scientists must spring a race of pure thoughts, pure words and pure deeds; else our Science is not lived by its votaries, and we cannot be called as Abram was "the Friend of God."

Now let us apply the harmonious faith of Abram to our own individual consciousness, and as scientific Christians ask ourselves:

Does this faith work harmony in me, by raising me spiritually higher in my conception of the goodness and power of the One God: or does mortal mind, that Mephistopheles of this human life suggest the evil when we "would the good pursue"?

In the daily round of domestic duties, amid the busy whirl of material business or occupation, is the highest concept of humanity a living faith and power in our thoughts, or do we put the Christ-idea in business and occupation behind us, and attempt to work in ourselves, by ourselves and for ourselves, which is final overthrow, discord and confusion, giving out inharmony from every chord of existence which we strike in the diapason of human life?

FORGIVENESS.

ISABELLA LAMONT.

IT is only "he that repenteth and forsaketh his sin that shall find mercy." That does not mean forsaking it for a day or any period of time, and then resuming it again, but forsaking it finally.

Now, let us see what is meant by the term "forgiveness." Webster says: "Forgiveness, the pardon of an offender by which he is considered and treated as not guilty. Forgive: To pardon; to remit as an offence or debt; to overlook an offence and treat the offender as not guilty. The original and proper phrase is to forgive the offence, to send it away, to reject it, that is, not to impute it to the offender. But by an easy transition we also use the phrase to forgive the person offending."

Under the word pardon we find the definition, "remitting an offence or crime; absolving from punishment."

When we come to reason about it, we wonder if it is possible to absolve from punishment. Webster says, "To punish is to afflict with pain, loss or calamity for a crime or fault, primarily to afflict with bodily pain." Also,— "God punishes men for their sins with calamities, personal and material."

If God (as Habakkuk says) is of purer eyes than to behold iniquity, how can He be held responsible for the calamities which seem to follow such sins?

All the Scripture which we have been able to find throwing light upon this subject, goes to show that sin is its own punishment.

If all the persistence, ingenuity and originality which have been expended in devising punishment for sin, had been directed in the right channel, what a transformation would have been wrought in our world! The whole gamut of torture from the Spanish Inquisition to the most refined persecution of to-day might have been swept from our world. Alas for all the misdirected effort and all the misapplied power!

"Forgive us our debts as we forgive our debtors."

I doubt not we have all uttered that prayer a thousand times without ever thinking that there was a condition in it. How do you forgive your debtors? If another has wronged you, do you say, yes, I forgive you, and then keep thinking of it, and having it recur again and again to your thought, and justify yourself by saying, yes, I forgave it, but I cannot forget it? As long as you think of it as an offence, it is not forgiven.

The Bible thus speaks of God's method of forgiving sins. "I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.

"For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more.

"For I will forgive their iniquity, and I will remember their sin no more.

"As far as the east is from the west, so far hath He removed our transgressions from us."

Then, to forgive a transgression, is to blot it out of your memory, or your consciousness; to destroy it; to make it cease to exist. Have you done that? If you have not, then according to the statement, "For if ye forgive not men their trespasses neither will your Father forgive your trespasses," you need not suppose that you are forgiven. What does that statement mean?

Does it mean that God's attitude to you is to be determined by your attitude to your fellow men; that His conduct is to be regulated and guided by yours? If God is the same yesterday, to-day and forever, and He is always absolute Right, he is not thinking kindly of you to-day, and angry with you to-morrow.

"If ye forgive not men their trespasses" must mean, if you have not eliminated from your consciousness the sense of evil sufficiently to see that your brother's real Being cannot commit an offence, and your real Being is not susceptible of receiving offence, then your conception of God is too limited and material to perceive that He is unchangeable Love and that "every good and every perfect gift" cometh from Him, but nothing that is evil or imperfect.

Your sense of entire forgiveness, or of absolution, will be attained only when your own consciousness is so purified, that evil of any sort will find no response, no lodgment or abiding place therein. When the "prince of this world shall come and find nothing" in you.

Watch your thoughts. One of our poets speaks thus wisely of the power of thought:

> "I hold it true that thoughts are things
> Endowed with bodies, breath and wings,
> And that we send them forth to fill
> The world with good results — or ill.
>
> "That which we call our secret thought
> Speeds to the earth's remotest spot,
> And leaves its blessings or its woes
> Like tracks behind it as it goes."

Being careful of your thoughts will lead you to be careful of your words. If you destroy the thought before it has been expressed in words, it will be more easily done.

The story of the Catholic woman who went to her priest and confessed having gossiped, illustrates this. He told her that he must inflict a penance to teach her the evil of it, so he gave her a ripe thistle which he told her to scatter by the wayside, and then report to him. She went away happy, thinking what an easy penance it was, but when she returned next day and told him that she had done it, he told her then to go and gather up all seeds that she had scattered, and the impossibility of that task showed her the irreparable wrong of retailing error.

Good will become more real to you as error becomes unreal.

But you say, "That seems such a simple thing to do, that we cannot believe there is any power in that to rid us of evil." Naaman thought that what was required of him was a very simple thing, and because of its simplicity he did not want to comply with the command of the prophet, and his servants understanding the pride which stood in the way, said, "My father, if the prophet had bid thee do some great thing, would'st thou not have done it? how much rather then when he saith to thee, Wash and be clean. Then he went and dipped himself seven times in Jordan (seven signifies completeness), according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

He wished to do some great thing, but found it hard to do a little thing; but the pride must give place to humility, to child-like obedience and trustfulness before that sense of uncleanness would leave his consciousness. It was the mental condition which the prophet sought to change, knowing that it would externalize speedily.

The way to understand the principle of Christian Science is to obey its requirements. Jesus said, "He that doeth the will shall understand the doctrine, whether it be of God or whether I speak of myself." You remember another instance where Jesus healed the sick of the palsy, and said: "Son, be of good cheer, thy sins be forgiven thee," and the scribes accused him of blasphemy, and he replied to their thoughts by saying, "Whether is it easier to say, "Thy sins be forgiven thee; or to say, Arise and walk;" thus showing that sickness and sin are identical, and both must be destroyed.

The work of bringing about this sense of forgiveness, is yours, and must be done by overcoming evil, and demonstrating the power and presence of Good by word and action.

NOTICE

UNTIL notice is published that enough funds have been received to fully complete the Mother Church and finish the same, it is expected that all contributions will continue as heretofore, the same to be sent to Stephen A. Chase, Treasurer of the Church Building Fund, Box 136 Fall River, Mass.

THE REAL AND THE UNREAL.

EDWARD E. NORWOOD.

"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv. 18.

THIS is a clear, positive, Christian Science statement. In it Paul declares most emphatically that the things which seem most real to mortals, are temporal, unreal, but for a moment. On the other hand, he says the things which are not seen, that is, the creations of Mind, of which our poor mortal senses can never know, are the evidences of our being, the testimonies of our relationship to the great creative Principle, and the only things that will endure.

To a person who has never examined this passage in the light of Christian Science, it seems a hard statement to believe. "The evidence of the senses is *so* real," he says. "What can be more substantial, more enduring than the granite hills? What more lasting than this old earth under our feet?" These things do all exist, but they are materially real only to our human sense of them; and this sense we must overcome, even as our Master did, when He said: "Be of good cheer, I have overcome the world." That is, He had overcome the false human conception of the world. As long as we see things as material, so long are we still under this law of mortal belief. We must finally come to such a state of mind as to see all things as existing in Mind and Mind only. This is true progression.

Paul said: (Rom. 7: 22–25.) "I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind *I* myself serve the law of God; but with the flesh the law of sin." Also: "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We see, therefore, that this "natural man," this erring son of

Adam, will not, does not, cannot discern the creations of Mind, the unfathomable beauties of the real, "for they are foolishness unto him." So it is to-day. To one who is in the darkness of materiality, and who has not even a little grain of Truth, which to-day is leavening the whole mass of error, this talk of heavenly things, of God's everpresence, and omnipotence, of man's eternal status and relationship as the "image and likeness" of Good, this governing Principle, of the utter falsity and unreality of all the various forms of error,— all this I say, is "foolishness unto him." The mind must be ready for this saving Idea ere it comes, or it can never come. Current history shows how mortals are continually reaching out after something higher. Creeds and rituals, the iron-bound rules and regulations no longer hold men as they did in former generations. People are beginning to think, to investigate, and to learn.

The message of Love, the Christ-Truth, the Way, is here now. It is given to the world through the inspired pages of Science and Health with Key to the Scriptures. The Truth is revealed, the Way is made plain, and it is our fault if, knowing this Way, we walk not in it.

A Homœopathic doctor lately said to the writer: "I know there is something in Christian Science, for I have seen its effects; it has cured cases that I would have been afraid to take; but I do not understand it." The different 'isms, and all the various forms of materiality combat Truth, but blessed be God it has come to stay, and Truth will relentlessly pursue all error until the last false claim of materiality is destroyed. No human opinions, no man-made laws, no material limitations whatever can destroy it, for it is the Truth.

Theorists, trying to find Life, the true Idea of God, in their human conceptions of a vague personality knowing both good and evil; scientists, hunting for life in the protoplasm and atom, spiritualists, vainly trying to have Spirit at their beck and call, and all the different kinds of investigators of Truth — to all such we would say: Mortals, ye who have toiled all through the dark material night of doubt and despair, and have caught nothing, cast your net on the right side! Embrace Christian Science. Take the "little book" and eat it. Study it and live it, and it will be "as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts.

LOVE — SACRIFICE — ATONEMENT.

WM. BRADFORD DICKSON.

IN its ordinary sense, love signifies little else than blind, selfish passion which seeks only self-enjoyment and ends in envy, hate, revenge, crime. Looking over the world and analyzing its motives and aims, we learn, time and again, the same old lesson,— love accompanied by hate, jealousy, revenge, leading to some terrible denouement.

Sometimes we come across the phenomenon of love which seems willing to sacrifice *all*,— even life itself — for the object on which it is lavished, yet, if there be no thought of God in it, it is intensely partial and is strained and unnatural, really evil,— "all of self and none of Thee." Such love will often say, "If I cannot have my heart's desire, I would rather die." Sometimes under this stress it does die, and the blind world calls it loyalty.

Sometimes it is true that love is chastened by affliction and trial, its human and passionate propensity destroyed, and then it stands out in the white pure light of unselfishness; then only does it reflect the divine hues. Love approaches the love of the Supreme Good in proportion to its impartiality and its element of self-sacrifice; witness the mother-love, changeless, through blow after blow, or the disinterested love of an unbroken friendship. Human love untainted with selfishness and sensuality approaches "Love divine, all love excelling."

The Love which was manifest in the whole life of the gentle Nazarene; the Love which breathes and lives through the Sermon on the Mount; the Love which fell from His lips when He said, "And I, if I be lifted up, will draw all men unto me"; the Love which expresses itself in "Nearer my God to Thee"; the Love which looks with pleading eyes to God and cries, "Rock of Ages, cleft for me"; the Love which affirms, "I shall be satisfied when I awake in Thy likeness"; the Love which was the motive power which brought the last manifestation of Love, — Science and Health,— is indeed "pure affection," such as wells eternally from the Infinite Fount.

Webster defines love as "a feeling of strong attachment induced by that which delights or commands admiration." Does this touch the crying need of humanity? No. What then does

the world need? This; the "Love which is impartial, impersonal and pure." What will this bring to mankind? If we adore God we will love the Good only, and this means health, holiness and spiritual happiness; if we understand Him, if we demonstrate or obey Him, we can have only health, harmony and holiness, for He knoweth nothing else.

When the weary and contrite heart, broken by the wheel of human circumstance, approaches in humility and rests at the feet of Infinite Love, then is the "peace which passeth understanding"; then is the *at-one-ment;* then are our motives and aims made one with the motives and aims of the Father.

Yet Love — true Love — the love of Truth,— even in its tenderness is stern,— to material sense. Its demand is that all unlike itself must perish; all that is sordid, cruel and sinister must go out as mere nothingness.

When the senses are silent, Divine Love touches the waiting thought; then cometh the realization that all sin must depart, then also cometh the struggling and the tears. Sternly the Voice of Love bids sinful pleasure depart,— cries no other gods: no other way. In obedience we make the sacrifice and receive more Love, — only to be followed by more sacrifice and more Love, until the At-one-ment is complete and all is Love,— until we have "awakened in His Likeness?"

The rounds in the heavenly ladder are sacrifice; day after day finds us a little further up the ladder, climbing ever climbing,— sometimes slowly with tearful eyes turned upward, sometimes joyfully, yet ever with the one thought that God and heaven are at the top.

Surely there is no other way but Love — Sacrifice — Atonement.

"Love is just." — *H. W. Beecher.*

"Love is the harmony of the universe and the parent of thought." — *William E. Channing.*

"We are all born for Love. It is the Principle of existence and its only end." — *Disraeli.*

"To love for the sake of being loved is human, but to love for the sake of loving is angelic." — *Lamartine.*

SEEKING THE TRUTH.

W. B. BULLEN.

I WOULD like to give my experience in searching for this blessed Truth, thinking and hoping that perhaps it may be the means of helping others in the straight and narrow way that leadeth unto "life eternal."

From my youth up I was very fond of reading and searching the Scriptures for precious truths, but used to get little help from those with whom I studied.

I remember asking this question: "Why do we not receive more than we do by praying to God when it is said that 'He who spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'" My boy, was the reply, "These things are not for us to know; they are too deep for your young mind."

I always felt that I was called to work for God, and that I must study for the ministry. My people and friends wished me to be an English Church clergyman; but none of these churches gave me what I was seeking for, viz.: "that peace which the world cannot give, neither can it take away." But, nothing daunted, I sought for Truth, and often used to pray, as I used to think, acceptably unto God, but wondered why I was not answered. I think I prayed as earnestly as others did. I was on the point of studying for the ministry when I heard of Christian Science, and I said this is what I have been looking for all these years. I went through a class, and could soon say with St. Paul, "If any man be in Christ, *he* is a new creature: old things are passed away; behold, all things are become new." I believe and know that there is no power in heaven or on earth that can separate me from the Love of Christ. And although I have many seeming difficulties, I know that God, my Father, will deliver me out of all these things and lead me into that fold where the Shepherd feeds His sheep.

I have had many good demonstrations of Truth's power to heal and save from error's false claims. My one aim and desire is to know Christ, and "fight the good fight that I may lay hold of eternal Life."

I am the only one in the town in which I live that is a follower of Christian Science; but I realize that they "who live godly in Christ Jesus must suffer persecution"; and that friendship with the world is enmity against God. I desire to be a living witness of Truth, and let my light so shine that others may see the works that follow, and so glorify my Father in heaven.

I have lost materially, but spiritually I have been greatly blessed, and in a way that I never could have been in the old plane of thought. The widow's cruise of oil has never run dry, and I know it never will.

OVER-ENTHUSIASM.

A. S. S.

I BELIEVE it is not unusual for recent converts to Christian Science, in the glamor of their new experience, to be over-enthusiastic in its defence. Such champions in their mistaken ardor often prejudice against their views many candid and thoughtful persons. New-born zeal is sometimes more earnest than logical, and liable to invite ridicule and satire rather than command respectful attention. Controversies should especially be avoided. Christian Science is so far in advance of our traditionalism, and on a plane so far above the institutions that presume to exercise unqualified authority; so unlike and distinct from the ethical and religious instruction of ecclesiasticism — that the prejudices, of the ordinary church christian are slow to yield to its beautiful truth or the acceptance of its spiritual ideals. And the public is not inclined to give attention to things unobserved from a material, standpoint.

I am occupying only a Kindergarten seat in the school of Christian Science myself, but have learned enough already not to quarrel with my friend when he thinks he has proven, for instance, the reality of matter by asserting that he sees a horse, and that he knows it is a horse, and really knows what color it is, and challenges me to disprove it. While I would not dare to enter into a metaphysical discussion with him, nevertheless, I know that we must not always accept, as real, the outward sense of things; for I once knew of a boy who had a painful experi-

ence from smelling a hot flat-iron, when, to his material vision the implement did not seem to be "loaded."

My materialistic friend said to me not long ago, "That were it not for his eyes he could not see the beautiful flowers, the birds, nor brooks. In fact all his knowledge was obtained through the channel of his physical senses." I asked him "if he thought his eyes were any more reliable to him, as a means of communication with the outer world than were an animal's eyes to it." He thought not, if anything the animal's vision was the more acute. Then I told him the story of the goat, that was so angered and provoked at his reflection in the mirror. This goat had never before, in all his diversified animal existence, met one of his kind that displayed so many conceited airs. Finally, being driven to the verge of desperation by his staring impudence and menacing attitude proceeded to knock his antagonist out. But his deluded judgment led him to a false conclusion, and likewise defeat and degradation. So, man, listening with credulity to the dictates of his material senses, pursues with eagerness, phantoms as absurd as that which challenged the pugilistic goat.

THE TRUE GARNISHER

F. J. M.

IN Luke we are told that "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none," proving that evil has no abiding place. A little thoughtful study of these verses teaches a helpful lesson.

First, if Truth had cast the "unclean spirit" out, "swept and garnished," the house (consciousness) would not have been empty, for Truth would have been there, and Truth and error cannot occupy the same place.

Second, we see error at work in the name of Good, for it sent the "unclean spirit" away, but left the house empty, and when this evil spirit returned with his fellow-associates, there was nothing to prevent them from entering; his servant, fear, let them in.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?

If Truth sweeps our house of all uncleanliness (S. & H. 575–3), and garnishes after her own immortal patterns, evil cannot enter,

for when it seeks an entrance and finds Truth at the door it will shrink back in cowardly shame at her beautiful presence and continue to "walk through dry places" "up and down, to and fro in the earth." Earth, Matter, (S. & H. 564-5 and 570-10).

Let us take heed that when the unclean spirit of sickness is cast out, Truth reign in its place, else it will return with all its comrades: hate, pride, envy, strife, jealousy, ambition, and self-love, and they will enter in and dwell there, and "the last state of the man is worse than the first."

This is true healing,— that Truth reign instead of error.

We must be sober, be vigilant, if we would be prepared for the adversary as he walketh about. We must invite the Immortal garnisher into our house as a royal guest, a constant friend, a loving guide, then we shall not be devoured.

After we have "escaped the pollutions of the world" we must watch and pray that we be not "again entangled therein." When once we know the way of righteousness let us not "turn from the holy commandment" but live it hourly, daily.

THE following are extracts from the Prize Essay of the Boylston Medical Society of Harvard University, by E. W. Taylor, A. B., of Harvard, the subject of which was, "The Mental Element in the Treatment of Disease."

Mr. Taylor said: — "Never in the history of medicine has the subject of mental therapeutics assumed such proportions and excited so profound an interest as within the last few years. The mysticism and vagueness of former theorizing in this field have, in great measure, been laid aside, and the time if not yet here, is apparently coming when the same tests of truth and the same fairness of consideration will be applied to facts of the mental life as have heretofore with such brilliant results been applied to facts of the physical life. Progress has been slow and discouragements frequent. The natural tendency in most minds has been consistently to ignore the mental element, and lay stress solely upon its physical correlative. . . .

In its practical aspect, however, on the side of results, the doctrine demands recognition. Cures have been and are being effected by those professing the principles of Christian Science. This, probably, no one will now deny. Physicians in regular practice can afford neither to deny the fact nor to neglect its in-

vestigation. We do not believe such cures are caused by adherence to unproved metaphysical notions. Certainly we must seek a more rational explanation, and one more in accord with the facts of experience. What this possible explanation is, and the general influence that these movements, of which Christian Science is a type, have had, will be more properly discussed later. . . .

Experience of daily life gives us at once a number of examples of the influence of mental states upon the body. They are constantly observed; their significance is not sufficiently appreciated. The effect of the emotions upon the heart, blood-vessels and secretions needs only to be mentioned to be recognized, the checking or acceleration of the heart, the blush or pallor of the skin, the stimulation of the salivary or sweat glands, are all experiences so familiar to us as to pass almost unnoticed. The source of the decrease or stimulation of function in these cases is altogether of mental origin. . . .

Most of these phenomena are explainable by the idea advanced in Hunter's statement of his own experience. "I am confident that I can fix my attention to any part until I have a sensation in that part." Herbert Spencer's remark will doubtless make clear this peculiar power of the imagination, in a way familiar to every one. "I cannot think," he says, "of seeing a slate rubbed with a dry sponge without there running through me the same thrill that actually seeing it produces." The thought of a piece of blanket in one's mouth, the filing of a saw, the squeak of a pencil on a slate, the idea of the acidity of a lemon, all produce sensations of a similar character in certain persons. . . .

The proverbial proneness of the medical student to imagine himself afflicted with the disease, whose symptoms he hears described, is another case in point. . . .

But when we turn to the profession at large, we find only the vaguest recognition of the effect of mind on body; we find no recognized method of practice in this field, no detailed knowledge of the effect of various intellectual and emotional states; when the last drug fails, then that final resort of our ignorance, rather than our knowledge, the so-called moral treatment, is instituted, naturally with but weak confidence in its result.

In this way the mental element as a distinct therapeutic measure has always been pushed to the wall. Such neglect is certainly unscientific, and therefore detrimental to the highest welfare and development of medicine. More than this, it has led

to other evils whose growth we have in our own time had an opportunity of observing. . . .

Entirely ignorant as we are and probably ever shall be of the nature of mind, groping feebly for the laws of its operation, we certainly cannot venture to set bounds to its power over those intimate and insensible molecular movements which are the basis of all our visible bodily functions, any more than we can justly venture to set bounds to its action in the vast and ever-progressing evolution of nature, of which all our thoughts and words are but a part. This much we do know; that, as, on the one hand in the macrocosm of nature, it is certain that the true idea, once evolved, is imperishable — that it passes from individual to individual, from nation to nation, from generation to generation, becoming the eternal and exalting possession of man; so, on the other hand, in the microcosm of the body, which some ignorantly despise, there are many more things in the reciprocal action of mind and organic element than are yet dreamt of in our philosophy."

THERE is much truth in the following views upon education expressed by Mr. Henry Latchford, a Journalist and graduate of Trinity College, Dublin. These views were recently published in the Boston Globe.

"Let me describe, without attempting to define, what I mean by a satisfactory college education. I mean such a course of training as shall develop, through discipline, the whole nature — body, mind, affections and conscience. "The Friend of Man desires," writes a modern poet, "that ye think clear, feel deep, bear fruit well."

An education most valuable for the individual and society is that which best equips a man or woman for the struggle against evil influences and for strenuous coöperation with causes and forces that make for righteousness.

In considering the subject we would do well to bear in mind the advice of Dr. Johnson, and "clear our minds of cant."

There is no college, however poorly endowed or equipped, that is not capable of adding something to the intellectual stores of the dull, the average or the clever student. To have lived for three or four years "in the calm air of delightful studies," in the society of great books and of accomplished living teachers, is

among the greatest privileges that life has to bestow. In every perfunctory class recitation, and in every course of study, is inculcated a Platonic devotion to truth and justice, and a loyalty to high ideals.

This is the theory, but what is the practice? The actual spirit of all modern education is that life is one long competitive examination, in which the first duty of every individual is to "get ahead of" all the other candidates. This cynical teaching forms practically the root and branch of all training in colleges, though by one of the fictions of education such training is ostensibly based upon the altruistic principles of Christianity.

I believe that every college helps a man intellectually, but I most assuredly do not believe that any college education, now in vogue, either elevates the moral nature or satisfies the hunger of the heart.

The world at present needs conscience more than intellect, and its morals are at least a couple of centuries behind its knowledge.

If the true function of higher education be to maintain society in a condition of moral paganism, then the universities and colleges are doing their duty. They are producing a class which enjoys a monopoly of ideas, just as the millionnaires enjoy a monopoly of wealth. The scholar is twin brother of the capitalist, and keeps the best part of his possessions for himself. Even the great walking university of antiquity, Aristotle, had his esoteric doctrine for the few, and his exoteric commonplaces for the many.

The German historian, Niebuhr, pauses to inquire why Julius Cæsar crossed the Rubicon and marched against Rome. The answer is conclusive: "There is a time in the life of every strong man when he is compelled to consider whether he shall be the anvil or the hammer. Such a man as Cæsar did not take long to decide."

Colleges do not make men or women moral, high-minded, or unselfish, although such places are supplied with excellent machinery for the manufacture of intellectual hammers

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"GREAT men are they who see that spiritual is stronger than any material force, that thoughts rule the world."—*Emerson.*

MORNING SONG.

J. C. C.

OH sun and earth, oh wind and sky,
Oh morning freshness on the flower!
Why sure it is a Spirit-hour,
The dawning of a light on high!

Did'st think the world a sorry thing,
Blooming to decay and die?
Oh man, the sole mortality
Is thine own sin and suffering!

Oh joy of the created Whole,
Springing from out eternity;
Arched by the blue of constancy,
Lit by the sun of Soul!

"FIRST CHURCH OF CHRIST, SCIENTIST."

YESTERDAY morning the pastor spoke to an attentive audience from I Timothy vi—7, "for we brought nothing into this world and it is certain we can carry nothing out." With many illustrations drawn from the Bible and from daily life he emphasized the futility of striving to heap up material riches while neglecting the spiritual gifts so precious and so freely offered, but only to be gained by constant application. Closely allied to the text is the correlative statement, "Having food and raiment let us therewith be content." This does not mean that we are to emulate the sluggard and seek only to be clothed and fed, but by realizing that in God is sufficiency for all our needs. "Godliness with contentment is great gain." From the parable of the talents was drawn the lesson of our seeking to serve the All-Father. Jesus' temptation and triumph was shown as an inspiration for us. Just listening to sermons, however able or eloquent, will not make us truly Christian, any more than a child

listening to a wise instructor will become an eminent scholar unless he seeks to practise what he is taught, and endeavors to make the knowledge unfolded his own through practical application. The sermon was very practical and very helpful.— *Galesburg* (Ill.) *Daily Mail.*

NATURE.

GRACE A. FULLER.

TO him who in the love of bounteous Nature,
Sweet concord holds amid her varied thought,
She shows,— the grand old Dame — full many a feature,
Which to the blind are hid, because unsought.

The birds, the flowers, the trees — if we but heed them,
All tell a tale of love of God to man.
The lilies of the field trust God to feed them,
And they are but one thought in His great plan.

The brook in its sweet way tells forth its gladness;
A song of joy to the responsive heart.
True Nature — God's pure thought — knows naught of sadness
Or change, or of decay, for "dust thou art —

And unto dust returnest," does not touch
A single thought of God. The whirlwind and
The tempest are but clouds before our vision,
To hide the truth, and death? — there is no such.

So, if from Nature we but learn our lesson,
And see the true Creation, on God's thought,
The harmony of man with God we'll hasten,
And discord flee away, and death be naught.

"TRUE law is right reason conforming to nature, universal, unchangeable, eternal, whose commands urge us to duty, and whose prohibitions restrain us from evil." — *Cicero.*

NOTES FROM THE FIELD.

I BECAME interested in Christian Science through being healed.

I had no faith in doctors, therefore would not consult any; but felt that something must be done, or I would soon follow a brother and sister, who had passed on with the same claim. In my extremity I thought of the Great Physician, and took my case to Him, and realized that He alone could help me.

A relative finding I would not consult a doctor or take any drug, gave me Science and Health to read saying, although a dear friend thought she was greatly helped by a Christian Scientist he himself had no faith in that kind of treatment, and had no use for the book.

I had heard of the people called Christian Scientists, and their text book Science and Health, but knew nothing about either; but I wanted to know, and took the book gladly, and was soon deeply interested in it. It was a revelation to me. Although I could only understand it in part yet I knew it was the Truth, and the Truth was making me free. I felt that I had been bound and in prison, and now one after another the bonds were being broken, and I was lifted into the pure air and light of Heaven. I was healed before I had read half way through the precious volume, for I was obliged to read slowly, and some passages over and over again. When I came to the words, in Science and Health page 304, line 10 47th ed. I then and there felt that I must add my testimony, though there were already "heaps upon heaps." But since then I have tried to put the thought of those dark days away from me, and only refer to them now with the hope that some one who is bound may be released and brought into the light of Divine Love, which alone can heal, and make us "every whit whole." — L. M. C., BROOKLYN, N. Y.

I HAVE been thinking for a long time that I would give my experience in coming out of sickness into the knowledge of health, by reading Science and Health.

I was sixty years old (as we mortals count time) before I ever read one word of Christian Science. On July 2d, 1890, I met a

Scientist, who gave me a pamphlet called "Christian Healing," by Rev. Mary B. G. Eddy. At that time I was almost helpless. This lady advised me to buy Science and Health. I did so, and tried to read it, but my hands were so lame I could not hold it and I let it fall to the floor so often that it became unbound, and I laid it away and resumed my medicine.

The following May the Scientist visited in this city again. She advised me to burn all my medicines and to lean unreservedly on the promises of God. I took her advice, had my book rebound in three volumes so I could hold it more easily and read it constantly, reading nothing else. Sometimes I would suffer intensely, then I would get a little better; then more suffering, and so on until August 1891, when all pain left me. I have had no return of it, and no disagreeable sensations of any kind and am perfectly well in all respects.

Surely if we will trust our heavenly Father, he is sufficient for us. I hope some one of, or near my age who is afflicted, may read this and take courage, for I have demonstrated the fact that by reading Science and Health in connection with the Bible, and trying to follow the teaching therein, that one in the autumn of life, may be made over new. I am so thankful to God for my great recovery.

That remark of Sojourner Truth helps me to a better understanding of Life in God. "God is the great house that holds all his children, we dwell in Him as the fishes dwell in the seas." — P. T. P.

From earliest childhood the use of tobacco had seemed to me one of the most disgusting of habits. Circumstances placed me in relation to one who being an inveterate smoker filled the house day and night with the vile odor. How I loathed it! Often praying to be forgiven for so despising anything our Heavenly Father had made! Our family physician pronounced it poisonous to some constitutions, and did not doubt it was the cause of frequent attacks of sick-headache to which I was subject. A babe of the family seemed wasting away without apparent cause, until the night of the "crisis," when *tobaccum* was administered, and the scale turned. Showing that since "like cures like" according to the Homœopathic system of medicine, that tobacco was the cause of her illness. But by the blessed light of Christian Science blind eyes were opened to the fact

that an idol had been made of this, and it must be overturned if there was to be any growth in the understanding of the Truth. The decision was made one year ago and tobacco has not been used, in any form, since then. Some friends, "Job's comforters," said that serious consequences to health or life would follow, but none have been experienced.

The change was no less great in myself. When I took my first lessons in Science, my headaches ceased, while tobacco fumes were as objectionable as before. After a time I was shown that I could realize the nothingness of the claim for myself; thus breaking the spell of the power my own thought gave it. As a result of this "overcoming," the use of tobacco had ceased for two weeks before my notice was called to the fact.— MRS. H. M.

TACOMA, WASHINGTON.

DEAR JOURNAL:—

I enclose you a letter from a little Scientist which explains itself. She sends this to the *Journal* hoping that it may help some one struggling for the Truth, as did an account of a victory over the claim of hip disease by a little girl, seen by her in an old *Journal* of 1891.

She has been staying at our home for the past six weeks, and to-day she left for her home in the country about thirteen miles from here, a staunch little worker for the Cause of Truth.

Accompanying this letter to you I send for the latest edition of Science and Health for her. The money for the "little book" she has earned herself as explained in her letter, and she has now begun saving for the *Journal*. This little girl on account of her severe claims had been taught to read but little, and when first hearing of Christian Science believed she could not read, but during the six weeks she had been under the thought of Truth she has well demonstrated to herself and others that Science and Health is the true teacher, and only needs the strong desire to be understood, as she can now read that precious book almost without hesitancy and feels that it is truly her staff. Verily God is our intelligence!

The interest in our Cause is spreading here, and all feel much strengthened by the account of the great victories over mortal mind given in the June *Journal*.— DAVID B. OGDEN.

TACOMA, WASHINGTON, June 11, 1894.

DEAR JOURNAL: —

I have been very much pleased to see in the *Journal* so many demonstrations of other children and they have helped me, so I thought I would write and tell of my demonstrations in Christian Science.

I am a little girl fourteen years old. My home is in the country near Gig Harbor, Washington. Four years ago I had a claim which left me with hip disease. My mamma and papa tried to get me cured, but could not.

About six months ago, I came to a hospital here in Tacoma for an operation, but the doctors gave but little encouragement, so papa would not have it done. I met some Christian Scientists. They said Truth could make me well, and I was willing to go to their home with them, to be treated. When I left the hospital I used two crutches and a steel brace. I have been treated now about six weeks and have laid away my crutches and brace, and only use a cane and I expect to throw it away soon.

I have been earning a copy of Science and Health, by making tissue paper shaving balls, and owls, and penwipers, and now I have enough money to send to Boston for my book, which I will have home with me to study when there are no Scientists near me. I hope to earn enough more to send for the *Journal* soon as I like to know of other demonstrations.— ELSIE M. NORTON.

I EAGERLY await the arrival of the *Christian Science Journal* each month. It brings to me crumbs of comfort from my Master's table, and while I find much in it to refresh my thought and encourage a beginner in Science, I think it would not be amiss to likewise give some encouragement to our teachers and those who write these glorious messages for us.

I remember that when Jesus healed the ten lepers there was only one who returned to give thanks to God. I do not wish to be numbered with the nine unthankful ones, hence I take this means of expressing my gratitude for the blessings I have received through the *Journal*.

The April number was particularly helpful to me — especially the article on the subject of "Patience vs. Impatience."

My own position was shown to me so plainly that I was filled with sorrow and repentance. It was just the medicine for me, and as I put on humility I found great joy to follow.

Oh! how we do need to stop our haste,— work against mad ambition, and remember our blessings. Our hearts will then overflow with gratitude and we will be in a better condition to receive more.

When we stop complaining, and look to Christ who is our Life we will see nothing but harmony. Let us keep our faces turned toward the Light and there will be to us no darkness, for Jesus said "I am the Light of the world." He also said "Lo, I am with you always." Now, if Christ is the Light of the world and we are conscious of His presence, surely there can be no darkness. — CHAS. ROCKWELL, MT. VERNON, N. Y.

SOME time ago a lady with a child who was a chronic invalid made a visit to the Christian Science building here in Scranton. There are four Christian Science families residing in the building and this lady came as a visitor to one of them. She neither came for treatment, asked for treatment or received any. Her stay lasted about two hours; before she left the child's troubles disappeared. Several weeks have since elapsed and the troubles have not returned.

A few days ago a gentleman from the country came to visit one of the families; he was here two days. He had been a helpless slave to tobacco for thirty-seven years. He came with tobacco in his pocket. He did not chew while here,— said he had no desire to. He said on leaving he did not think he would ever want to chew again. Heard from him yesterday; he still had no desire for it.— D. N. M., SCRANTON, PA.

I HAD been generally in good health, until I was attacked by dyspepsia. I was at the time clerking in a store and began doctoring. The first doctor gave me medicine, and I took it according to directions. I found myself no better, but very much disappointed and discouraged. I then tried another doctor. I was no better but still grew worse; being more discouraged. I then tried another doctor. He told me there was no other remedy for me except watching my diet. This I did. I kept on losing in weight until I made up my mind that this would never do.

Giving up my position, I began out door exercise, at the same time trying another doctor, but with the same result. At last I thought as I had tried everything else, why not give Christian

Science a trial. I went to investigate myself not having any one to go for me, and words cannot express the result. In a short time I was perfectly well.

I began gaining in weight. In six weeks' time I gained thirty-two pounds and am still gaining. So, dear friends, if you do not know what Christian Science is, don't take anybody's word for it but go and investigate for yourself.— AUGUST KRANERT, McGREGOR, IA.

WHILE travelling recently I was obliged to wait two or three hours for a train. On the wall of the waiting room hung a W. C. T. U. paper holder containing one paper.

That paper and a fashion sheet had to amuse the crowd all that time. How I longed for a lot of our tracts to distribute.

Now can we not take it upon ourselves to each see that such reading matter is kept in the depots of our particular town? Let us try. I am the only Scientist in this place, and I am willing to do this for the cause of Truth.— E. G. S., LYONS, NEBRASKA.

I HAD struggled for years and found no peace or rest. I often earnestly wished for death, that I might be taken out of this turmoil. I had almost given up hope, and felt there was nothing but fate or chance, when I met a Christian Scientist.

I have found in Christian Science the Principle and rule, the rock upon which all things real are built, and the storms of the world cannot shake it.— MARK J. BROWN, INDIAN RIVER, MICH.

I WOULD like to tell you how much we like the *Journal.* I began reading one without any interest whatever, but was much interested before I finished it. I had always been a great novel reader.

I have Science and Health, have been studying only about three months, but have had a number of demonstrations,— which proves to me that this must be the Truth.— MRS. R. H.

IN gratitude for having been lifted out of what would have been lingering suffering, I testify that I now enjoy reading Science and Health, and it will be my medicine in the future. It has destroyed my appetite for tobacco and strong drink. I know that God does this work and give all glory to Him.— G. W. T., ELK POINT, SO. DAKOTA.

EDITOR'S TABLE.

THERE are perhaps no texts or verses of the Bible which furnish more ground for the conception of eternal punishment, or upon which this doctrine is more especially based, than the thirty-second and thirty-third verses of the 12th chapter of Matthew:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

To get a correct understanding of the meaning of these verses, it is necessary, and we suppose quite admissable, to consider the use and significance of the language employed. All previous interpretations surely have been arrived at in this way. The translators from the original tongues were obliged, in making their translations, to give the best meaning they were able to the terms employed in such original tongues, and inasmuch as there are varied meanings attaching to nearly all of the original words, they very naturally selected such rendition as would give the clearest and best meaning from their standpoint. It is therefore of the first importance that we know as best we can, whether or not the translation is made from the true standpoint.

The first word of the verses we are considering, it seems to us, the meaning of which we should be sure of, is the word *Sin*. We cannot know what the Master meant without having a clear idea of the sense in which he used this word. Sin in its most comprehensive meaning is transgression of the law of God. If we give to the word God its Anglo-Saxon meaning, Good (which we must do in order to be correct), it then follows that sin is the transgression or violation of, or going counter, to Good. To know whether or not we are transgressing Good, we must know what Good is. It is evident that we cannot rest the question of what it is on mere speculation, supposition or hypothesis. This would leave it in the realm of relativity. It must be placed on the side of the absolute to give it a definable and unalterable character.

This brings us to the Christian Science definition of Good:

that it is the one Law of the universe, and that therefore there is but one Good, one God, and that one Good, God, is the only creative and controlling force extant. Basing our premises thus, we ever have a certain starting point, and from this starting point we are enabled to make certain and indisputable deductions. To sin then, is to act in a way or in ways that are contrary to the one and only Good. It follows from this that we avoid so acting only in the degree in which we know what Good is, and are governed accordingly. In proportion as we fail thus to know, or in the degree in which we are apart from the understanding of Good, we are transgressing. We may be either wilful or ignorant transgressors. In either case we are shut out from the benefits of the knowledge of Good in the ratio of our living apart from it. It is undoubtedly true that we suffer more from wilful than from ignorant transgression. There are severer penalties attached to intentional wrong or disobedience than to that which is the result of blindness, but in the nature of the case, there must be penalty in either event.

The question then recurs, Is the sin to which the Master refers the sin of wilful disobedience or of ignorant disobedience? The only view of the question that would conform it to a correct sense of justice, would be the former,— that it is wilful disobedience. And wilful disobedience of Good is what?

The words Holy Ghost mean Pure Spirit. Pure Spirit means absolute Good, Good unmixed with evil; hence to sin against the Holy Ghost is to wilfully and obdurately violate the Law of Good. So long as this wilful violation is continued there is of course,— there can be,— no forgiveness.

So long as a man consciously rejects divine Truth, and in that sense hates God, he must of necessity remain a sinner against that Holy Ghost which is God. Then the only remaining question is whether God, Good, who by all who believe in him at all is admitted to be almighty, shall be ultimately overpowered by finite man's sense of hatred. Finite man's sense of hatred cannot be infinite, and unless it is infinite, or the expression of the infinite, it cannot be eternally enduring. If it is not eternally enduring, it is temporal. If it is temporal it is subject to destruction. The sense of hatred, the belief that one *can successfully* hate another, is a delusive sense. In order then to say that the delusive sense can continue forever, we must believe that delusion is more powerful than reality. Is it not more

rational to say that the real is the everlasting, and the delusive the temporal; and that sooner or later in each individual experience, the self-deluded victim will be awakened by the power of divine Love, of almighty Good, to a sense of the folly and impotency of his belief of hatred? When he is thus awakened, his sin — that of hatred — will cease, because his wrong conception has given way to the true, and his conduct will be according to his conception. It would not otherwise be a true conception. In other words his delusive sense of hatred has been swallowed up — destroyed — by his understanding of Truth.

With this definition of the words Sin and God, or Holy Ghost, let us take up the next most important word. This seems to us to be the word *Speak*. What is the sense of the word "speak" as here used? Does it mean simply utterance, vocalization, profanity of the tongue and lips? or does it mean speaking in the sense of conversation? A frequent use of the word "conversation" in the Bible is the conversation of living, the "walk and conversation" of daily life. It seems clear that this is the sense of the word "speak" as used by the Teacher. If there were any doubt of this it is removed by the language of the following verses: "For out of the abundance of the heart the mouth speaketh; a good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things; . . . for by thy *words* shalt thou be justified, and by thy *words* shalt thou be condemned."

Here is certainly a larger interpretation than that of mere oral declaration, or blasphemy in the ordinary sense of the term. Therefore he who liveth intentionally and wilfully against the Holy Ghost, who keeps himself purposely away from the understanding of divine Truth, who prefers the things of the flesh to the things of Spirit,— he it is who is guilty of blasphemy against the Holy Ghost.

The next most important words are these: "Neither in this world, neither in the world to come." The correct understanding of this language — as indeed of all the language we are considering — involves the sense in which the word "world" is used. We have sufficiently inquired into the meaning of this Anglo-Saxon word world, to have become satisfied that its use as here translated is wholly unauthorized. It has no derivation which will warrant such use. Its derivative is the Greek word *Æon*,

or *Aion*, which by all modern writers who are uninfluenced by the traditions of the old or authorized translation as found in the King James Version, is rendered Age, or pluralized into ages. Rotherham, who aims to translate as literally from the Greek as may be, thus uniformly renders it. Mr. Wilson in his *Emphatic Diaglott* so renders it. And a Doctor of Divinity who has recently been giving this question especial and painstaking attention, is thoroughly convinced that the original Greek word is susceptible of no other translation than that of Age or Ages.

These are referred to as authority entirely outside Christian Science circles because we are often accused of putting our own interpretations upon the Bible. We give our authority upon this point from outside sources so that, in this instance at least, we may not be thus accused. It is true that Christian Science does interpret from the spiritual rather than from the literal standpoint. Did it not do so, it would be as literally bound by established methods of translation as so many others believe themselves to be; and yet the fact remains that all interpretations of Scripture, which have come down to us, are the result of individual interpretation. The best exegesis possible to the standpoint of established methods of thinking have been arrived at and, no doubt, arrived at conscientiously; but that infallibility has been attained, no one should have the presumption to assume.

Now if we adopt the true rendition of the word *Æon*, we have this language as our guide: "Neither in this *age*, neither in the *age* which is to come, or, the coming *ages*." And what is an age? It is simply a condition of human experience, or more properly of human conceptions.

False conceptions are age-abiding, but they cannot be eternal, unless we admit that falsity is a real entity and has the enduring quality of Truth. Who will maintain that a lie, the false, is as lasting as Truth?

When the age or ages of human misconception then shall have vanished away, or been destroyed, the true will remain, and the Holy Ghost can no longer be blasphemed. Then will be fulfilled the words of John in the Apocalypse: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the *world* is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever."

As additional evidence of the misuse of the word *world*, and of the error of interpretation to which its misuse has led, we call

attention to Eph. 3 : 21. The Old Version thus gives it : "Unto him be the glory in the church by Christ throughout all ages, *world without end*." The Revised Version thus : "Unto him be the glory in the Church and in Christ Jesus unto all generations *forever and ever*."

Thus it will be seen that the meaning of the passage as rendered in the Old has been completely reversed in the New. Instead of having an *endless world*, we have a *forever and ever*. The authority therefore for an eternity of human error or false conceptions, otherwise sin, no longer exists so far as this rendition is concerned, and the long established formulary in the Prayer Book which concludes with "world without end" will have to be revised in order to conform to the views of the Revision Committees. Rotherham thus renders Eph. 3 : 21 : "To him be the glory, in the assembly and in Christ Jesus, to *all* the generations of the age of ages. Amen." The word "all" is the emphatic word of this sentence, and would seem to settle the question of the "salvation" (saving) of *all*.

On behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year."

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expenses of the Church. While it is not less than $1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary F. Eastaman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account."—Philippians iv, 17.

The Book of Views by Messrs. Gilman & Carlton, in and around the residence of the Rev. Mrs. Eddy, has reached us, and we hasten to acknowledge our appreciation of it. The views, are artistically reproduced from sketches and photographic views, and give a most correct conception of the house, both as to its interior and exterior, as well as of the grounds.

PUBLISHER'S DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

On and after September 1, 1894, the CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of $2.00 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies.*

We have volumes 8, 9, 10, and 11 of the Journal, bound in Cloth, at $2.50 per vol., prepaid.

We are prepared to furnish the June, 1894, Journals at $1.00 per dozen copies, prepaid. These rates apply only to orders of not less than one dozen copies to one address.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. OCTOBER, 1894. No. 7.

INFRINGEMENT.

BY THE EDITOR.

I SUPPOSE every person of average intelligence is aware that there is a statute of the United States enacted by Congress providing for the copyrighting of books and writings. Among other requirements necessary to the preservation and protection of rights of ownership and authorship under this statute, is the entry of the book by title etc., in the office of the Librarian of Congress at Washington; and the fact and date of such entry must be printed on either the title page of the book or the page next following it, so that all who see the book may know that it is copyrighted.

All who have sufficient education, therefore, to read the book, are intelligent enough to know thereby that the book is copyrighted.

Science and Health with Key to the Scriptures, the text book of Christian Science, first published in 1875 by its author, the discoverer and founder of Christian Science, the Rev. Mary Baker Glover (now Eddy) was copyrighted in that year by full compliance with said Act of Congress. It has remained copyrighted ever since, as all can see by glancing at the inside of its title page whereon are printed in plain letters the following words:

Copyrighted, 1894, by National Christian Scientists Association.

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(now Mrs. Eddy)
In the office of the Librarian of Congress, at Washington.

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In view of all this there would seem to be no excuse for an utter disregard of the rights thereby guaranteed. Yet it has been for years, and still is, quite a common practice to copy and publish indiscriminately as it has happened to suit the fancy or purpose of certain persons, long extracts from Science and Health, and the other books of its author, all of which are likewise copyrighted. This is especially true of a number of clergymen. They are in the habit of preaching sermons in opposition to Christian Science in which they quote profusely isolated passages from said books, and then cause their sermons to be published in the newspapers or denominational publications, and scatter them broadcast, never stopping to inquire as to their legal or moral right to do so, or deigning to secure the author's or publisher's permission.

The practice of these gentlemen quite universally is to select random sentences or passages of the book, regardless of the connection in which they are used, and putting their own construction upon them, turn them to what they suppose to be ridicule, and hold them up before their audience as constituting the teachings of the book. We ask these gentlemen the fair question: Is this honest? Is it a fair and just criticism of Science and Health, or any other book? Do you endorse this method by those who pursue it in criticising the Bible? Would you consent to have your sermons thus criticised? Would you regard such treatment of them

as fair and honest? Do you think a single one of your well constructed discourses would stand the test of this sort of criticism at the hands of those competent to dissect them? Would you regard it as good pulpit ethics for your ministerial brethren to thus treat your discourses? If not, where is your own justification?

I have before me copies of newspapers as follows: *The Scranton Truth*, published at Scranton, Pa., dated January 30, 1894, containing a sermon preached by the Rev. O. H. McAnulty, before a meeting of Methodist Ministers held in that city. The newspaper states that the sermon was "published by request." I suppose it to be a fair inference that the request came from the body of ministers composing the meeting before which the sermon was delivered.

Mr. McAnulty quoted largely from Science and Health, stating that he had twice read it. He therefore knew that it was a copyrighted book. His confrères must have known it, for every man of ordinary intelligence knows that nowadays there are no books of recent date which are not protected by copyright.

I have also before me a copy of the *Daily Local News* of West Chester, Pa., in which is printed a lecture delivered by the Rev. W. R. Laird, a Presbyterian minister, before the Philosophical Society of that city, December 28, 1893. In this lecture many quotations are made from Science and Health, although I am glad to note, that the spirit in which they were made, and the use to which they were put were much more fair and Christianly than most of the others. Also a copy of the *Utica N. Y. Herald* of date April 23, 1894, which contains a sermon by the Rev. Dr. R. L. Bachman of the First Presbyterian Church of that city. In this sermon the method above referred to was unstintedly pursued, and the same sublime nonchalance concerning the laws of the land and the rights of the author of Science and Health exhibited, which has so conspicuously characterized nearly all the others. Also a copy of *The Sunday Milwaukee Sentinel* of Milwaukee, Wis., in which appears a sermon by the Rev. William Chester of that city, also a Presbyterian

minister, which is of like character with the others. Also a copy of the *Evanston* (Ill.) *Index*, containing a copy of a sermon of Rev. J. F. Loba of the First Congregational Church of that city, in which profuse quotations are made from Science and Health.

These are but a few of the many which from time to time have been published in newspapers and other publications.

To each and all of these I propound the question: Are you aware that you have infringed copyrights and are subject to the consequences thereof? The author of Science and Health, for long years has patiently borne with these acts of disregard of her rights.

We cannot control the misapprehensions and misrepresentations of Mrs. Eddy's books by individual readers, but there does exist a moral and legal obligation to respect her well settled and long established moral and legal rights, and it seems to me it is high time all men claiming to be honest and law abiding were doing so.

A FLOWER'S LESSON.

BARBARA M. PRINCE.

O H floweret fair!
Thou art a type of nature's sweet content,
Who shed'st thy rich perfume
And bloom
In empty air or lowly tenement,
As freely as in palace rare.

Thy lesson dear, sinks deep into my breast,
Nor gives me rest
Till I too glow with love as pure and sweet,
That whoso'er I meet
May feel the radiance of that love divine
Which knows no "thine or mine."

Truth is not only violated by falsehood, it may be equally outraged by silence.— *Amien.*

THE ADVENT OF SCIENCE.

Sermon preached in the Church of Christ, Scientist, Buffalo, N. Y., by the pastor, Rev. E. R. Hardy, C. S. D.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29-14.

MATERIAL views of man and the universe, like colored glass, stain the white radiance of Truth and so obscure the light of Mind,— the Intelligence of man. That which is not true, however pleasing to the ear, the eye, or the taste, deprives mortal man of Truth; men may believe, and touch, and taste, because they love the lie; but Truth is unsoiled by outward touch, as the sunbeam, by the cloud it pierces; she is simple and naked, needing only to be understood to be loved, and requiring not the investiture of a world's learning to clothe her comeliness.

The prophets, imbued with spiritual insight, discerned Truth, and were thus taught of God. In their lives as well as their metaphors, they teach us that Truth must become known in the world through self-purification, accompanied by the spirituality that reveals God's creation.

They declared the precepts and doctrines of men to be misleading, vain, and full of iniquity. But looking beyond and above these shadows, they discerned the perfectibility of mankind through purely spiritual development. It required, however, the history of centuries to declare in a single individual instance, the possibilities of Mind Science, and thus reveal to the world their ideal man.

When we read about the coming of Jesus in the world, the simple naturalness of his ministrations of Truth, and Life, and when we see how wonderfully practical is the divine Love which proclaims true liberty to captives — even "the liberty of the sons of God," we are led to marvel at the blindness of such as having been taught in the Scriptures from early childhood, so far misunderstand them, as not to perceive the Science of Good revealed by the Messiah.

The material views of their leaders blinded their eyes, and they saw not beyond the figure of that which should come to them; hence they are carried away into a sort of mental captivity described in our Scripture lesson as follows — "They are drunken, but not with wine; they stagger, but not with strong drink. And all vision is become unto you as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray thee: and he saith I cannot, for it is sealed. And the book is delivered to him that is not learned saying, Read this, I pray thee: and he saith, I am not learned." Such mental states as these just mentioned are not confined to a single period in religious history; but extend throughout time, affecting as many as are being led by the falsity of all knowledge derived from the seeming testimony of what are believed to be material senses of man.

The world's literature, philosophy, theology, and sciences are permeated with knowledge of good and evil believed to be mind resident in matter; and of such is the wisdom of their wise men, which we read shall perish in proportion as Truth becomes known through the Science which defines all that is real and right.

Paul says of all who hold to material theories regarding man's existence, that "Professing themselves to be wise they became fools; and changing, lost the glory of the incorruptible God, (the true sense of manhood) in the likeness of an image of corruptible man." (lit. translation.)

The mistaken sense of life which prevails only through the Adam-dream and illusions of the physical senses, leads finally, to crucifying the One, who, above all other teachers. priests and prophets, is a very present help to lead into Understanding,— the capacity of infinite Mind.

Why, think you, did so many among the Jews believe Jesus to be possessed of a devil? Was it because he healed the sick and sinful contrary to prevailing medical and religious prescriptions?

Our Master urged no new doctrine upon the people. Why, then, did they set him at nought? These Jews who

rejected his doctrine — the Christ — were looking for, and expecting their Messiah's sudden appearing out of obscurity, and in the holy city, and the temple; they also expected to behold him, both as son of man and the God-anointed, Holy One: and this was the precise manner of his advent.

Being blind to Truth while they looked to the body for life, they (the world) exchange Truth for a lie, seek to rob Mind, by calling it matter, and behold not spiritual man; but see, or believe they see man materially. This belief is Adam, the first man which becomes visible to the material senses. It was by being thus governed by error, they ignorantly but wilfully set at nought the ideal Christ,— the divine Word and its human concept, or manifestation; thus crucifying to themselves the most practical example of true godliness that had ever come to the world, to lead mortals through obedience, to real self-abnegation and salvation.

Jesus' career in the world was one continuous object lesson, showing how to leave all for God. And from his doctrine, interpreted by the Principle of Christian Science, man learns what are the doctrines of men, and how to turn and come out from all theories, which, being accepted and believed, bear fruit of their kind — sin, sickness, and death.

The perpetual demands of Christ and Science are these: — Deny the existence of matter and the power of evil to propagate sin and disease; learn and understand the omnipresence, and omnipotence of Spirit, and so become free to worship God in Spirit and Truth. This is our Master's straight and narrow way. The only hope the Scriptures hold before mortal man is the hope of redemption through leaving all for Christ, and entering by the door—spirituality. Leaving all for the spiritual, we can retain nothing of the material.

Christian Science, Christlike in its domain, as also in its dominion over the temporal thraldom of the material senses, comes to us, neither adding to, nor taking from the doctrine of the Scriptures; but it emphasizes them, by insisting that they must be interpreted with the understanding which makes them consistent with the fact that *God is unchange-*

able; and that He includes within Himself — i. e., within Omnipresence — nothing unlike His spiritual Allness.

Science and Health with Key to the Scriptures, by Rev. Mary B. G. Eddy, discoverer and founder of Christian Science, furnishes the faithful with the complement of Mosaic, Prophetic, and Gospel dispensations, as portrayed in Revelation, tenth chapter and seventh verse; and wherein is "finished the mystery of God, according to the good tidings which he declared to his servants the prophets."

Science and Health treats the doctrine of Truth, not as did the patriarch, through fragmentary demonstrations thereof; not as the Mosaic law treats of it, through trope and metaphor: nor yet as it has been popularly learned from the Gospels and Epistles, which conform so largely to Hebrew expressions of thought; but in the one understanding of Spirit, and with the positiveness of inspiration, and the conciseness which meets the needs of the present, it unfolds the great facts of the past, the present, and the future, with demonstrable statements, in perfect harmony with these Scriptures; and with the Life of Christianity which is coming to be respected, honored and adored by all mankind.

This doctrine, made so conspicuous in the Christian era by its healing, is now, even as it always has been, wholly opposed to the world's systems of science, theology and medicine. And as metaphysically representing the "three measures" of the world's thought-food these sciences — so called — must become transformed by the leaven of a woman, and thus they will bring to nought the wisdom of the world, and reveal the facts whereunto the Kingdom of Heaven is likened.

The doctrine of Christian Science is not being opposed, and for the time being rejected, so much because mortal man does not want to live by "The Truth as it is in Christ Jesus," as that his ways and theories, being contrary to it, he does not perceive how to utterly deny himself and follow Christ, (Truth.)

A prominent clergyman in our city recently told his people that their spiritual stomachs were full of undigested

food. This minister is also said to be opposed to Christian Science. It might be well for his congregation, if he would become imbued with the Science sufficiently to learn how the sick are healed of both mental and physical maladies. Such indigestion as this of which he speaks is contagious with mortal mind, and too often spreads from the pulpit to the poor and needy who come for health, (holiness.) It ultimately germinates all sorts of religious disorders. We have nothing but pity for those whose stomachs are thus affected. Less of the learning of men and more of the divinity of the Christ, will surely save such sufferers from their disease.

A Christian Scientists' enemies are really his friends since they encourage loving our neighbor as ourself. When the tongues that malign have been silenced by time, and the reputations that are built on their disparagement have been blasted, we stand in the estimation of those who have misunderstood our motives and labors, as truer representatives of Christian character. Time and love thus become God's ministering servants wherein and wherewith all mistakes are corrected, all errors obliterated, sin wiped out, and his Kingdom,—the reign of infinite Love and Truth, realized on earth.

Man is not what the world (mortal mind) believes him to be. Were he, the sick would not be healed and the blind receive their sight through being treated mentally with Truth, instead of materially with drugs.

Material man is mortally mental in all his ways; He "defileth the temple," therefore "him shall God, (Truth) destroy": even as when light dawneth, darkness fleeth away. Mortal mind entertains false and fleeting beliefs of pleasure and pain through perversion of the senses of Man.

Spiritual bliss or blessedness, is a quality of Soul, developing its own sweet joys. Cultivating hope and faith sufficiently, the sunlight of Science will enable us to attain unto the understanding of God, Good.

Both the false sense of pleasure, and pain, must be made to cease by cultivating ideas which develop the divine Mind-

faculties in consciousness. The image we bear is continually being shapen in the mold of thought, and it manifests Truth or error, Mind or matter, according to our ideal of manhood. With this agree Paul's words in the eighth of Romans: — He says, "For they that are after the flesh (they that in flesh have their being, Lit. transl.) do mind the things of the flesh; but they who are after the Spirit (they who in Spirit have their being), the things of the Spirit. For the mind of the flesh is death; but the Mind of the Spirit is life and peace;" and again as he writes in his epistle to the Galatians, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

There are two recorded statements in the Bible giving the account of the advent of man. In the first record (Gen. 1–27) we read that God made man, male and female, in his own likeness. A subsequent and wholly mythological record reads: — "The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life." The original, if translated literally, reads "The Lord God formed the man of the dust out of the ground," this latter record not even claiming to refer in any sense, to man, the image and likeness of Infinite Mind.

John says, "In the beginning was the Word" — this is the divine manifestation of infinite Mind. "And the Word was with God, and the Word was God." It was God manifest in Spirit and Truth. "All things were made by Him; and without Him was not any thing made that hath been made." He declares also that "in Him" i. e., in the divine manifestation of Mind "was Life; and the Life was the light of men. . . . There was the true light (Intelligence) which lighteth every man as he cometh into the world."

We also read from this same disciple's epistle, the following words that should arouse every dreamer from his mistaken sense of life and false hope of salvation: He says in 1 John 3rd: — "We know that if it shall be manifested we

shall be like Him; (God) for we shall see Him as He is; and every one that hath this hope set on him, purifieth himself even as He is pure. Every one that doeth sin doeth also lawlessness: And ye know that He was manifested to take away sins; and in Him is no sin. Whosoever abideth in Him, sinneth not; whosoever sinneth hath not seen Him, neither knoweth Him. My little children, let no man lead you astray. He that doeth righteousness is righteous, even as He is righteous; he that doeth sin is of the devil. . . . Whatsoever is begotten of God doeth no sin, because His seed abideth in Him and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil." The Scientific or true definition of devil being error, *alias*, material sense, this scripture becomes at once luminous with new meaning.

In the foregoing words it has been given unto us to understand, as has been already stated that man is not what mortal man believes himself to be; for mortal man reckoning his generation from Adam, a synonym of dust, returns from whence he came — to oblivion. He is but a material belief, not man; and man lives on when all materiality is overcome.

Immortal man reflecting Truth, understands his divine origin and saith to the material senses, "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning and standeth not in the Truth, because there is no Truth in him."

Jesus declared himself to be the "son of man" who is also the Son of God. He prays the Father that the disciples may become one with him, even, as he is one with the Father. That we are to "call no man father on the earth for one is your Father which is in Heaven." And he finally commissions a woman to go to his brethren, and to the disciples and say to them, "I ascend unto my Father and your Father, to my God and your God." Thus is pointed out the way whereby we are to follow him, escape from the mortality of error, overcome the world the flesh and all evil beliefs; thus destroying that false mentality which to our human sense is the power of the devil: and he saith to all

his disciples: — "Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall by any means harm you."

Do the scriptures anywhere give authority for the popular doctrine that the disciples of Truth to-day cannot achieve the degree of faith and understanding which is sufficient to render null the forces that are operative in sin, sickness and death? They do not. Whosoever believes to the contrary, is blinded by erroneous doctrines: to such as these Jesus says, "Ye leave the commandment of God, and hold fast the tradition of men." And again, the Scripture says, "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; And I will receive you, And will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

In thus bringing into clearer view the real meaning of the Scriptures the demands of Truth and Love become imperative, calling upon us to forsake all materiality for the spiritual idea of Life, Substance, and Intelligence. Whence shall we look to find the footsteps of this demonstrative Christianity, which brings Life and incorruption to light? Certainly not to popular religions; since they only teach one to hope in Life; they do not bring it to light. We cannot look to the medical systems; for they deal only with corruption and know nothing of incorruption. The world's science and philosophy has ever been "a house divided against itself," being neither able to establish in their understanding the identity of Spirit, nor the reality of matter. Believing, however, in the actual existence of the latter, they utterly disqualify themselves for proving its unreality. In illustration of the present melancholy weakness of the dust theory of creation, from their own standpoint of defining it, let me read to you a few lines from one of the popular school text books on natural philosophy, by Prof. Dorman Steele. He sums up the results of all so-called scientific investigation as follows: — "The atomic theory supposes that matter is composed of inconceivably minute portions called atoms, each having definite shape, weight,

color etc., which cannot be changed by any chemical or physical forces. . . . *No one has ever seen one of these ultimate portions of matter, and we have no absolute proof that they exist; but the theory is so convenient, especially in chemistry that at present it is generally accepted.*"

Where matter ceases to become knowable by any material analysis, *there* divine logic, through the Science of Mind, establishes in the understanding, the identity of Spirit, the manifestations whereof reflect the definiteness of all things spiritually, instead of materially. And this revelation of Spirit, declares a Christianity that is scientific, and which "confounds the wisdom of their wise men and the understanding of their prudent men," with the demonstration of Truth that heals the sick and saves from sin and death.

THE book of views entitled, "Pleasant-View," brought out recently by Messrs. Gilman and Carlton, contains twenty-one photogravure reproductions of interior and exterior views of the residence in Concord, N. H., of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science. It is ten by twelve inches in size, bound in cloth, with gilt edges and ornamental cover. It is a beautiful book, and merits the high commendations it has received from Scientists purchasing it for its artistic excellence and faithfulness to life, and is worthy of the mission it has to fulfil. Price, $2.25 prepaid; one half doz. $12.00 prepaid; one doz. $21.00, express *one half* prepaid.

Address all orders with price to J. M. Runals, 92 N. Main St., Concord, N. H.

THE annual meeting of The First Church of Christ, Scientist, in Boston, Mass., will be held on Tuesday, Oct. 2, 1894, at 2 o'clock P. M., in Copley Hall, to listen to the reports of the Treasurer, Secretary, and the committees, and general reports from the field of the entire membership of this Church who desire to speak of their various experiences.—WILLIAM B. JOHNSON, CLERK.

UNTIL notice is published that enough funds have been received to fully complete the Mother Church and finish the same, it is expected that all contributions will continue as heretofore, the same to be sent to Stephen A. Chase, Treasurer of the Church Building Fund, Box 136 Fall River, Mass.

THE TRUE EUCHARIST.

(Exodus xii.)

R. L. ZILLER.

IN the Old Testament we find the records of many strange, and to us, inexplicable ceremonies which, as Paul says, were a "figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the sacrifice perfect as pertaining to the conscience." However a search into the "deep things of God," reveals the deep import of many things which at first sight seem to have no particular significance, and the real meanings of which were unknown even to the participators. Why, then, were they indulged in? Because they were types and shadows of things to come. Now what was to come, and what the object of the coming?

This question brings us to the bottom of the inquiry.

What is the object of religion? What are men striving after? Why follow certain paths with such unrelenting determination? Men well know that this bare earth-life in itself is not the goal of their aspirations. There seems to be a something which would lead them higher, a silent mystic monitor ceaselessly whispering amid the cares and bustle of the world, of the harmonies of Mind, and the possibilities of their attainment. Yea, the voice of the Christ, which, "Before Abraham was, *I am*!" has ever spoken to the world. Men see darkness for Light, sickness where health should be, sin where naught but Good should reign; in a word, they have eyes and see not, for seeing matter instead of Spirit, they see the objects of false consciousness instead of reality. To see things as they are, and to lift the thick mist which obscures the sunlight of Truth, is the panacea for all of earth's woes. Man clad in flesh is not in his heaven-born heritage. Such is the verdict of Truth for God made man after his likeness (Spirit).

All down the generations there have been those whose

perception of this great fact made them the luminaries and way-marks of Truth; but how should they bring this great fact to the dull ears of the people, enveloped in a false consciousness, and blinded by sensuality. The seers and prophets of old knew the silent monitor,— for them it was the voice of God. They could obey its behests, but the people must have symbolic ceremonies until they could spiritually discern.

We have in the Old Testament the authentic record of the Hebrew people, their long wanderings, toils, privations, and final deliverance from bondage, out of the land of Eygpt. The whole is one great example for all mankind.

Let us turn to the book of Exodus, which means the going out of, or exit, from the land of bondage. The Hebrew people were held in bondage by Pharaoh, who was the avowed enemy of Good. Without enumerating all the sufferings of the people, and the plagues brought upon the persecutors, let us proceed at once to the method of deliverance and its causes. Heretofore the Israelites had been unable to free themselves from the clutches of evil, but they were to rise above it by their purification.

Resolving things into their original meaning, we find that Pharaoh was the king of the Egyptians, or as the meaning of Pharaoh is *sun*, he was the sun or light of Egypt (Chemia) black, or darkness. If we would follow out the line of thought, we must remember that from a mental standpoint only can we see any reason for the ceremonies about to be described.

The people were commanded through Moses, their priest and spokesman, to kill a lamb, which was to be without blemish, and to sprinkle the blood above, and on each side of the door that this might be a sign that the occupants of this house were in obedience to the command. Where this sign was not found the destroyer would enter and destroy the first-born of every family. They were furthermore commanded to eat the flesh of this lamb roasted with fire, and to hold themselves in readiness for immediate departure. The word was fulfilled, and those not protected by this seal

suffered as foretold. The rest escaped from the land of bondage into rest. Bear in mind that the lamb was to be *without blemish;* that they were to *eat* it, and hold themselves in readiness for the call from bondage into freedom. This was called the Passover, from the passing over, or by, of those who had sprinkled the blood on their doors, and because of their passing over from bondage to freedom. They were commanded to observe this through all future generations.

Bearing in mind what has been said, let us pass on for a time to a higher plane of thought. All this in a manner foreshadowed the teachings and crucifixion of Jesus. Passing, according to the mortal calculation of time, over some fourteen hundred years, we come to the birth of Jesus. John, the forerunner of Jesus, preached repentance, prophesying the coming of the Christ. When he saw Jesus, he exclaimed: "Behold the Lamb of God which taketh away the sin of the world." This was the sacrificial Lamb now to be offered for the "passing over" of a world from sin to salvation in the way of Truth. But was he simply to be offered up in sacrifice? No! He said: "I am the Way," and the way he mapped out was the one to be followed by all. Then what was the way he pointed out? Spiritualization of thought, the realization of the allness of Mind, and the nothingness of matter with all its belongings. He said: "God is Spirit, and they that worship Him must worship Him in Spirit and in Truth," and again: "My words are Spirit, and they are Life." In accordance with the command long before given, the feast of the Passover was never neglected. The time for its observance had come, and Jesus and his disciples were assembled together at supper. Now, however, there was a strange deviation from the usual custom, for "As they were eating, Jesus took bread and blessed it, and break it, and gave it to his disciples, and said, Take, eat, this is my body, and he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is the blood of the new testament, which is shed for many for the remission (*destruction*) of sins." Jesus was still using

symbols, but in a higher line of thought. They were not really eating his material body, and drinking of his blood, but as blood symbolizes Life, and body, the substance, they were partaking of his Life or Substance, and this was communion with God, for he acknowledged no other Life or Substance than God (Spirit). His material blood was not his Life; that ran out to mingle with the dust when he hung pierced and bleeding on the cross. His blood, or his Life was the divine Spirit of Truth, his body the substance of Mind, and it was this blood and this body, that they must partake of in order to "pass-over" from the falsity of material bondage to the mansions in their Father's House. Now the significance of the old Hebrew rite is apparent. They were commanded to sprinkle the blood of the Lamb on the sides and top of the door, or the entrance to their dwelling place. Their abode in Soul, must be guarded, and the evil of the false material world kept out by the blood, or the Spirit of Truth while they partook of the flesh of the Lamb without blemish, which was the Substance of Eternal Reality.

Jesus said: "My meat is to do the will of Him that sent me, and to finish His work." *Semper Paratus* is Truth's motto, and those preparing to walk in their Godgiven freedom, must be up and ready, with their loins girded, prepared to take up their cross and follow. It is indeed necessary to have the door of our mind guarded by the blood of the Lamb; the meek, but mighty Spirit of Life and Love. Else the destroyer who "walketh abroad as a roaring lion seeking whom he may devour," will enter our consciousness, and destroy the first-born of our heavenly aspirations. Then the Jewish feast of the Passover, as well as the Saviour's symbolic flesh and blood, was to signify that only by partaking of the realities of existence, by the purification of thought and life, could deliverance from the land of bondage, or sin, sickness, and death, be effected. When the Jews were first commanded to observe the Passover, they were told to observe the ordinance forever. When Jesus ate the Passover, it was in a different way, but yet he said he

came not to destroy the Law, but to fulfil it, and so he did, but in a higher way. However, as they did not yet fully understand its real significance, he employed the symbols before mentioned, telling them likewise to do this in remembrance of him after he should be gone, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Then why do Christian Scientists disregard the material symbols that were used in administering the Sacrament? Some even slanderously say that we deny the Lord's passion, saying that we hold the sufferings of Jesus when nailed to the cross to be unreal. Verily he suffered; but the eternal Christ was forever above human woe. Jesus no doubt suffered in the human sense of the word, but the Son of God, the *I* that was "before Abraham," was never nailed to the cross. Paul says: "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." We know that he was without sin in the common sense of the word, being as was said "tempted in all points like as we, yet without sin." Now unto us has he thus appeared in these times through the teachings in that prophetic book Science and Health with Key to the Scriptures. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Hence we are prepared to go up higher, relinquish the material ceremony of taking bread and wine, and partake of the impersonal body and blood of the Christ that saves the world, having shown the Lord's death till he came. We cannot put new wine into old bottles. We must purge ourselves of all sensuality and sin in order that "where he is we may be also." Thus we leave the symbols behind, and by a solemn searching of our hearts, seek and destroy the error therein. This is communion, for we then partake of the deathless body and blood which is the Life and Substance of Immortality.

As Paul says: "Let a man examine himself, and so let him eat of that bread and drink of that cup." We must penetrate into the holiest arcana of our consciousness, dividing with the sword of Spirit all thoughts of sin or

sickness from our minds. Let us strive with an earnest zeal for the "bliss prepared for them that love God," extending the hand of love and charity to our fellow-man, making ourselves worthy to be called the followers of the Master. "For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's body." Earnest desire and humility are necessary for the apprehension of Truth. Worthy motives must rule, or the body and blood of Christ (Truth) will not be discerned, and in exchange therefor the husks of matter will be swallowed. Strive earnestly for right, and a higher life, and, "God being for you, who can be against you." He will "give his angels charge over you, lest you dash your feet against a stone," and finally as the reward of firm and righteous endeavor, the Crown of Life, radiant with Love, will be won. Man will be found clad in white raiment, while the "immortal cravings" are stilled by the Body and Blood of Christ.

CHRISTIANITY — TRUE AND FALSE.

WHAT is religion? It has been made identical with the membership of this and that organization which has arrogated to itself, often in the teeth of all evidence, the exclusive title of "the Church." Religion is not church membership. The meek, the just, the pious, the devout, as William Penn said, are all the children of the kingdom of heaven, and they shall meet and recognize each other when their various marks and liveries are taken off. This is the doctrine alike of St. Peter, of St. Paul and of St. John. And religion has been identified with the intellectual acceptance or profession of a set of dogmas. But it is not this; for the doctrines of Christianity, as laid down by Christ, were few, broad and in their main facts utterly simple, so that, as Isaiah says, a child, or a wayfaring man, or a fool need not err therein. All the elaborations of metaphysical definition, exorbitant inferences, and curiously articulated creeds which have been based on the simplicity which is in Christ Jesus, may have been safeguards against subtle heresies, but, as intellectual opinions merely, have in them no power of salvation.

And religion has been identified with rites, forms, ceremonies, feasts, fasts, new moons, sacraments, sacrifices, and so forth. But religion is not dependent on outward observances. On the contrary, prophets and apostles alike show the utter fatuity of supposing that these things can take the place of righteousness and true godliness; and the utter nullity and invalidity of every form of outward observance in itself. They echo in page after page the sentiment of Hosea, of which Christ bade the Pharisee go and learn the meaning: "I will have mercy and not sacrifice." "Religion" means, as the great thinker Benjamin Whichcot said, "a good mind and a good life." This, in essence, is its true and only meaning. How, then, can it be, or ever have been, otherwise than one infinite blessing to mankind?—*Archdeacon Farrar, in McClure's Magazine for April.*

BONDAGE.

EMMA A. ESTES.

BONDAGE, or slavery, says Webster, is involuntary servitude. Thus a service independent of our own free-will or choice.

America, our country, is the boasted land of the free, the land of Liberty.

The beautiful statue of the Goddess of Liberty, in the New York Harbor, holding aloft the illuminating torch of Freedom, is typical of the higher, clearer light of spiritual understanding enlightening humanity to-day as individually they come within the radius of its illumination.

Everything about us in the universe,— the visible phenomena,— portrays a mortal or material sense of things, which is but the inverted or perverted sense of the real and eternal, — the spiritual.

As Divine Science, the torchlight of Truth, is turned upon this inverted sense we see it gradually disappearing, the shadows becoming less dense, and we know that the divine decree, "Let there be light," is being enforced, and the shadows of materiality are fleeing forever as the sunshine of Truth and Love flood the universe with understanding, joy, and freedom.

Divine Science, or spiritual law, must supersede all other so-called law in order to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke (Isa. lviii. 6.) that belief in other laws and law-givers has led humanity into, and thus held them in bondage. Is America, the boasted land of the free, entirely out of bondage, or, is she like Jerusalem, still in bondage with her children? Are the children of Israel "out from under the burdens of the Eygptians"? Are they rid of their bondage? Is the Bible simply a history of the past, or is it, spiritually considered, a record of the

present? Is all slavery abolished from our land? Are the nations free? Are we as individuals free?

Throughout this great country we find gigantic mercantile enterprises at a dead stand-still, and thousands of honest men and women out of employment waiting, watching, and almost starving till Congress shall decide what seem to be vital questions concerning national and individual weal or woe. Is this freedom?

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments." Ex. vi. 6.

It is not difficult for us to see that we are the children of Israel to-day journeying through the wilderness of material sense toward the promised land of spiritual freedom, but not yet entirely "out from under the burdens of the Egyptians," — the beliefs of mortal sense, — and despite our boasted claim of freedom, not yet rid of the bondage of the claims of life, substance, and intelligence in matter. The "outstretched arm" or mighty power of divine Truth and Love realized, alone can redeem us, through its judgments, from the bondage of the sense that tells us we are carnal creatures — "conceived in sin and brought forth in iniquity."

But "ye shall know the Truth and the Truth shall make you free." This glorious inscription on the colossal colonnade connecting the magnificent structures representing the World's Industry and Commerce was prophetic, and is symbolical of the great fact that the nation must advance to a discernment of the spiritual Truth, ere a unity or equalization of capital and labor can be universally accomplished. The redemption of our nation from the corrupting and disrupting political measures and influences must be through the "outstretched arm" or mighty power of divine Principle. Man's highest freedom must consist in being in unison with God, or the Principle of goodness, and anything that causes him to deviate from divine Principle must produce discord.

Correcting the false sense of life in matter by the understanding of divine Life, humanity will begin to recognize harmony as the divine reality, and discord as the material unreality. Thus the truth of God and man understood and demonstrated will liberate humanity from its self-imposed bondage.

Christian Science, through the teachings of Science and Health with key to the Scriptures, brings the elements of liberty to all mankind, who will accept its glorious import, and who, to-day, are in bondage to all sorts of isms, ologies, creeds, doctrines, beliefs, and practices of men that are "after the rudiments of the world and not after Christ." To all such it calls in the gentle, loving tones of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest," — "rest from the hard bondage wherein thou hast been made to serve" through ignorance of your inalienable rights as a child of God, a creation of divine Principle. In ignorance of the divine source of his Being, man cannot consciously harmonize himself with it any more than a child ignorant of the principle of harmony could detect a discord.

Christian Science is practical christianity; a christianity that heals the sick and preaches the Gospel at one and the same time; thus fulfilling the entire command of our Lord and Master Jesus Christ. Wherever this healing thought is accepted in the true spirit, we find it bringing forth fruits of health, harmony, peace, joy, and freedom, because it is the absolute truth of God, man, and Christianity. An Episcopal Bishop, recently appealed to by one of his members for a letter of dismissal in order that membership might be obtained in the Christian Science Church, replied, that it would be utterly impossible for him to participate in any way in her dismission from the church, and that step could not be taken except by excommunication, and that was an awful penalty. He added, "the particular branch of the church to which you belong makes no inquisitorial exactions of you either in regard to your opinions or your life." Quite an admission when compared with Jesus' words, "Whosoever he be of

you that forsaketh not all that he hath (including his preconceived notions and opinions) he cannot be my disciple." Luke xiv. 33.

Another student was denied the ceremonials of ordination because he felt he must preach Christ's teachings under the banner of Christian Science instead of Presbyterianism; therefore the strong right hand of fellowship, and the hearty "God speed you my brother" were withheld. Ex-communicants from the synagogue, they will make you! nay! "there comes an hour, that every one who slays you may think to be offering divine service to God, and these things will they do, because they understood not the Father, nor yet me." John xvi. 2. (Rotherham). All this is going on right now in this boasted land of the free, but the Christ-Truth has again come with its proclamation of a higher freedom, "anointed to preach good tidings to the poor, to proclaim release to the captives, recovering of sight to the blind, and to set at liberty them that are bruised."

Why then is humanity still in seeming bondage to the "beggarly elements of the world," as Paul calls the errors of materiality?

Because, it is plain to be seen, they do not discern and accept the Principle of Freedom, and thus come into the "glorious liberty of the sons of God," — a freedom that expresses itself spiritually, mentally, morally, physically, financially and in every other way that Good can be manifested; for "Ye are *complete* in Christ."

"The law of the Spirit of life in Christ Jesus has made you free from the law of sin and death."

Now that the emancipation proclamation of spiritual freedom has been issued through Jesus Christ, and presented clearly to our comprehension through the blessed teachings of Science and Health, the only bondage that exists is the voluntary submission that mortals yield to the false claims of a supposed power separate and apart from God. Man's freedom is manifested in proportion as he understands his relationship to God and lives true to Principle.

With his freedom Christ hath made us free; then let us

be not entangled again with the yoke of bondage" to materiality but accepting our freedom, realizing our divinity, and demonstrating our Sonship, march steadily onward and upward out of the wilderness of sense into the realm of Soul where all is joy, peace, health, and freedom forever.

CHRISTIAN SCIENCE.

What Its Teachings Hold Out to Business Men.

Mr. Norcross, in his sermon to business men yesterday morning, took for his text: "Not slothful in business, fervent in spirit, serving the Lord." He referred to the great preponderance of women in all churches and said that when his ministrations began it was the same among the Christian Scientists. Now, however, it was no longer the case. Men are being converted to Christian Science in greater numbers every year. He rejoiced at this, both because the faith needs cool, level-headed business men, and because business men need the teachings of the faith.

Christian Science is not a movement that is confined to healing, teaching, preaching, but calls for the consecrated gifts and powers of every one. Demonstration of the truths of Christian Science is not something confined to the so-called sick chamber, or to curing of disease, to treating against sin, animal magnetism, but a matter that finds scope and compass in all with which one comes in contact.

To business men alone is confided the opportunity to demonstrate the great and sore needed fact that men can be made honest. Fifteen centuries of such Christianity as is current in this age has not succeeded in eradicating the pernicious, damnable notion that trade is one thing and religion another. All the religious teaching and preaching of the past has not raised us to that high plane where the world sees that real success is conditioned only on strict truth. It has not discovered the glorious practical fact that eternity is now and here, and as we sow, so shall we reap. We do possess pernicious systems of religion which assess in all time and expect to pay dividends only in what they call eternity. Remain in the calling wherein you are called and disclose to the world the immense possibilities that are clearly yours to demonstrate that a high degree of spirituality is compatible with a business life.—*Denver News.*

THE VEIL OF MATERIALITY.

WILLIS F. GROSS.

THE tabernacle, set up by Moses in the wilderness, was a type of that true worship which enables man to realize the ever presence of God. In accordance with the directions given in Sinai, it was placed within an enclosure called the Court of the tabernacle. Into this court, all the children of Israel were allowed to enter. The tabernacle was divided into two parts,— the holy place and the holy of holies. Into the holy place, all the priests could enter, and offer sacrifices for all the people; but the holy of holies was closed to all, except the high priest, and he was allowed to enter but "once every year, not without blood, which he offered for himself, and for the errors of the people."

This privilege, granted the high priest, was denied the priests; as were their privileges denied the common people. But this was in a measure atoned for by the belief that the priests did all that was necessary to be done.

It seems that mortal man has always lived in the thought that another can do his work for him, and was satisfied to think it was being done. And even yet, many have hope of salvation, because of the labors and sacrifices of another, regardless of the inspired command, "Work out your own salvation."

Metaphysically regarded, the tabernacle would seem to represent three conditions of thought. The outer court is the mortal consciousness which believes in something better than itself. The holy of holies is spiritual being. The holy place is the intermediate condition through which all must pass, if they would become perfect as the "Father in heaven is perfect." It is that condition wherein man not only has a desire to know and worship God, but also becomes his own priest and physician, because he is gaining an understanding of Truth, and with that understanding, is enabled to overcome his own beliefs of sin and sickness, instead of trusting in the personality of another.

A veil separates one condition from another; and it is only as this veil is taken away, that man can go from one to the other.

Paul speaks of the flesh as being the veil. (Heb. 10; 20). Because the flesh hides the spiritual man, it is believed that the spiritual man is within the material body. Science reveals the falsity of this belief. It is true that the flesh, or material sense, hides from mortal consciousness the Truth of being, but it is not true that the spiritual is within the material.

Seeing that this veil must be taken away before man can enter the holy of holies, or even the holy place, it is of great importance to consider how and when the flesh will disappear. In the first place it is necessary for man to learn that it is his privilege to enter the holy place. Unless he is convinced of this he will not make the necessary effort. Because the Israelites believed it would not be right for them to enter, they made no attempt to do so; but were content to know about this place just what the priests could tell them. The priests entertained the same feelings regarding the holy of holies. Jesus uncovered and destroyed these errors, for when he gave up the ghost of materiality, "the veil of the temple was rent in twain from top to bottom." Thus the way into the holy of holies was made plain so that all who will may enter.

To-day Christians do not enjoy all the benefits of the Gospel, because they do not understand how much is required of them, and how much it is their privilege to enjoy. But the time of an awakening is at hand. It is becoming apparent that man must do more than simply be honest and conscientious in his convictions. He must *know* the Truth. Not merely know it because some one has told him it is the Truth; but know it because he has gone to the fountain head, himself, and proven what he knows by actual demonstration. Blind belief, no matter if it is painted with many beautiful colors, and adorned with the most plausible theories and satisfying speculations, is nothing but a leaky craft, which cannot carry one in safety o'er the troubled sea of life, midst dashing waves and boisterous winds, to reach at last the haven of eternal rest. Nothing but the understanding of Truth can live in the storm, surmount the waves of error, steer clear of the hidden rocks, and make a successful voyage.

The Christian is awakening to this fact and beginning to think for himself. Perhaps he has regarded his minister in much the same way that the Israelite looked upon his priest. Perhaps he was satisfied to have him enter the holy place, and from there to proclaim the Gospel. Doubtless he thought he

received in this way all that was necessary. Now he begins to see that he too must enter the holy place, and having gained the understanding of Truth, to put it into daily practice.

Christian Science enables man to be his own physician as well as his own priest. It is admitted that the early Christians entered the holy place, and from there, exerted what sense calls a supernatural influence over the sick and sinful, by healing disease and casting out devils. To-day it is being shown that this influence was, and *is*, divinely natural. It is still the Christian's privilege to be healthy as well as holy. All may be healed, and all may gain the understanding of Truth which prevents sin and suffering.

When man sees what his privileges are, he is then ready to learn what he must do to enjoy them. Science teaches that he can enter the holy place and enjoy the blessings it affords, only as the veil of materiality or the flesh is taken away. This veil so obstructs the vision that at times nothing but the veil is seen, but when it grows thin, man faintly discerns that which it hides.

The flesh must entirely disappear before existence will be fully understood. It is argued, that if this be true, man must wait until he dies. But such is not the case, for death does not express the power of Truth which destroys the manifestation of materiality. Even Jesus did not get rid of the flesh by dying. When he gave up the ghost, the veil was rent from the top to the bottom, but it was not until he ascended, that the flesh disappeared, and man was revealed as the likeness of Spirit, invisible to the corporeal senses.

We cannot begin where Jesus began; then where shall we begin? We must begin right where we are, and begin by destroying the *works* of the flesh. As we overcome these evils in our thought, the veil grows thinner, and we see more of the man who does not live in the flesh.

Sometimes the truth of being is taught by the use of negative terms. We say true manhood is unselfish i. e., not selfish. What that condition is we cannot know while we manifest a selfish disposition. But as we overcome the sense of selfishness we begin to know the reality of unselfish being and the true happiness it affords. We say that in Love there is no malice, envy, jealousy or hatred. We must cease to express these errors — works of the flesh — before we can know what Love is.

In heaven, we are told, there is no sin, no sickness, no death,

"and sorrow and sighing shall flee away." We do not know by actual experience what will take the place of all these, for they have not entirely disappeared from consciousness; but this we do know, that existence is more real and more harmonious as we overcome these errors through the demonstration of Truth. The destruction of the works of the flesh brings spiritual consciousness. The flesh becomes less real to us because we think less of it, even though corporeal sense may declare it is just as real as ever. To this sense the physical form of Jesus did not lose any appearance of reality until he ascended; but to his sense it was becoming less and less real all the time.

So long as disease exists in thought it will be expressed on the body, but when this sense of it is destroyed it will entirely disappear. Likewise, so long as the belief of substance in matter is entertained it will be expressed as a physical body.

We are sometimes told that the flesh will finally disappear "in a moment, in the twinkling of an eye." So it did when Jesus ascended, but we must consider the great work that he did before this moment could come. He resisted every temptation to sin, healed all manner of diseases, and even gained the victory over death. To-day it is our privilege to enter the holy place, and therein do all the works that he did. We must do this before our sense of the flesh will entirely disappear, and we are permitted to enter the holy of holies — the kingdom of heaven.

GOD OUR REFUGE.

JOHN B. HOUGH.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psa. 91, 1.

SOME one has very appropriately called the ninety-first psalm "the Christian Scientists' Psalm."

In this Psalm we find graphically described the state of the godly. Reference is made to their safety, their habitation, their servants and their friends — the chief one of whom is the Almighty himself, The Great I AM.

Why is this Psalm chosen by Christian Scientists? Because it well portrays the plane of living to which one must attain, to be a true Christian Scientist. He must dwell "in the secret

place of the Most High" continually; the Lord must be his refuge and fortress,— in Him alone can he trust.

But some one will ask, "Does not all Christian teaching point to this same result; have not Christians in all ages been aiming at the same mark; have they not heretofore tried to teach their followers how to attain to the same heights? I answer, Yes and No. They have tried to teach a system that would lead its followers to this height, but it remained for Christian Science to reveal the open door, to give us the understanding. "And with all thy getting get Understanding." Prov. 4, 7. And in this 19th century comes the Truth to a waiting people.

All Christian Scientists know that there is no other religion in the world so exacting as this; no other religion that requires such complete surrender of self and of earthly ambitions and affections. And do we consider such surrender a sacrifice? Not at all. When one lays aside the toys and playthings of childhood for the more important affairs that concern maturer life; when he has "put away childish things" and "become a man," does he look back with regret or feel that he has made a sacrifice? It is true that with the advent of mature years there come added cares and new responsibilities, and life takes on a more earnest aspect, the world is no longer a playground, we realize that we are not here to be amused, but that we have work to do; there are battles to be fought and victories to be won.

So the Christian Scientist when he comes into the understanding, learns that he has work to do, and if he expects to have the peace and harmony that should be his, he will have to fight error, or a false belief in error, continually.

He must fight and pray — pray without ceasing. There will seem to be temptations ever at hand to lead one into error, and the higher spiritual realization one attains, the more there will appear to be to overcome, the more error will strive to retard one's growth. But we must come naturally into Spirit, as the result of spiritual growth. We certainly shall grow more spiritual day by day if that is our desire. "Where your treasure is, there will your heart be also."

We may not be able to devote our undivided time and attention to talking and demonstrating Christian Science. We may have other work to do, and work too that it is just as much our duty to do at the present time, but if we really desire to have

the understanding, if to be like Christ is our one aim, we shall advance in spiritual knowledge.

There is no one thing that hinders, or prevents, our growth more than fear. I care not whether we speak of physical, intellectual or spiritual growth; fear is the lion that stands in the way and retards our progress. Fear is one of the most dangerous beliefs that mortal mind ever entertains or has to contend with. Error cannot attack us in any more subtle form than that of fear. It assails us in our unguarded moments and we must recognize its false claims to destroy them.

A celebrated physician says: "Fear and abject dread can kill a man with as much certainty as a bullet."

We were educated in fear from the earliest hours of our mortal existence. But Christian Scientists have nothing to fear if they understand what they claim to believe. God is all, and there is no error to stand in the way of Truth. "Surely He shall deliver thee . . . His Truth shall be thy shield and buckler . . . thou shalt not be afraid."

The understanding that Truth destroys all error is the one fact that we must ever keep in view. But we have borrowed so much trouble, we feared so many evils, that were never realized. We have so often asked, "Who shall roll us away the stone?" We saw so much trouble in anticipation, that we exhausted ourselves in fighting imaginary foes.

It is a fact with which all thinking people are familiar that a very large proportion of the expected troubles never come to pass. People wear themselves out living over in mind disastrous events that never occur.

We must deal with the tempter when it comes to us in the form of sickness as we would deal with a temptation to commit any other sin. "Resist the devil and he will flee from you."

"Let not your heart be troubled."

It is interesting to notice how much the Scriptures have to say on the subject of fear — to note the number of times we are there cautioned in regard to it.

Now why is it we are so fearful? "If God be for us who can be against us?" "He that feareth is not made perfect in love." What then is it that causes fear? Darkness! Then we must seek and find the Light, for darkness is but the absence of light. And how shall we find the Light? By demonstrating over error, in all its forms, and destroying it. By more and

more reflecting Truth, for He said, "I am the Light, . . . Seek and ye shall find." Jesus also said: "Men loved darkness rather than light, because their deeds were evil." Is that the cause of *our* lack of light?

He also said: "If ye love me keep my commandments." "Love is the fulfilling of the law."

FINDING A GOLD MINE.

SARAH GEE.

FIVE years ago we were seized with the gold fever. Seemingly, wealth was within our grasp. For a few weeks the realization of all that the possession of material riches can give occupied our thoughts by day and by night. Ease, luxuries, leisure, travel, self-culture all seemed near.

However, this did not bring the peace we had fancied. Each had his or her own idea of a pleasant life, and soon discord arose. Material plans conflicted.

One planned this, another that, no two plans alike,— and as selfishness was then the ruling motive, discord reigned. Fortunately the bubble burst and utter material failure was the result. The comfortable home had to be given up. Debt stared and want pressed. It seemed as though the end of the world had come. Sickness of two members of the family added to the seeming burden. It was then we first heard of Christian Science. A friend who had been healed of many physical troubles came to call, and spoke of Science.

To one bound by church and creed, the very name of Christian Science seemed little short of blasphemy. One sentence however set me to thinking — "If it is God's law that we take cold by getting our feet wet, why does it act on one person and not on another? If God as you believe him to be, is a just God why does he make a distinction?"

That question — simple matter of fact and practical — aroused my mind to a new course of thought. I date my new life from that day, and that question.

I had unconsciously stumbled upon my gold mine. Stumbled is not the word. I had been led to it by a series of most

fortunate material failures, so with overflowing heart we are to-day thankful for that failure which then seemed so hard.

This first thought of truth whetted my desire for more, and as opportunity offered, I became an eager inquirer. I was so eager that I questioned far ahead of my understanding, and met so many statements that were to me outside the realm of reason, that many times I laid the subject aside thinking to abandon it. But it would not be abandoned. The subject recurred again and again. Of one thing I was sure. *It should never separate me from my church.*

I attended church and prayer-meeting more faithfully, and from my inmost heart I resented the coldness of my church friends towards the spiritual truths which absorbed my attention. I was not yet willing to leave the things that are behind, yet I was growing steadily away from them. Who can write the full history of a heart in its time of travail? The hopes, the fears, the forward steps, the periods of seeming retrogression, the conflict between Truth and error. The grains of gold, the truths which I comprehended, led me on and on, until now I stand with the treasure fairly revealed to sight. Mine it is to gather these to myself, knowing that unlike material treasures, the more we share, the more we have for ourselves.

The sudden cures I heard of at first attracted me, but before long the wonderful theology of this new religion held me. How the sayings of the blessed Master I had followed "afar off" for so many years opened to my vision! Not all at once, but rarely, came the gleam of gold. So it was for months, a year, two, three years, until there came a blessed time when for weeks I saw nothing but Truth on every side. It was a Mount of Transfiguration, and life can never be the same after it. I came down to walk with the multitude and to prove the truth of that which I saw. Came down to do my work towards bringing Christ's kingdom (the reign of harmony) upon earth. There is no more doubt, no turning to materiality in anything.

Instead of trouble with banks and stocks, as it would have been with material gold, we draw upon our Father's unfailing treasure, and lo! every want is met as there is need.

So often has this been demonstrated that there is never even a question. God's promises are *sure.* In place of doubt, perplexity, and uncertainty, we have peace, understanding and certainty. Meeting those who knew us in the old thought, the

exclamation is always — "How well and happy you look!" This gives the chance to say — "We have learned how to live," and so the subject of Science is entered upon easily and naturally. Those who at first scoffed are led to a permanent interest in the subject, and the seemingly indifferent are led to respect the religion which brings such practical results.

The way has seemed hard at times. The time came when I felt I must break away from church and creed. To my pastor this was a wrong step, and I felt the displeasure of the one I had looked upon as a spiritual guide. I had all my life said — "I want the truth no matter where it leads me," and I was called upon to prove that I really meant what I said.

The result, every true Scientist knows. I feel I have been led into the society of those whom the coming ages will call saints, and of whom our Master said — "Ye are the light of the world." Have been led to riches unspeakable and the realization of the "peace that passeth understanding."

ONE THING NEEDFUL.

W. P. M.

GENTLY hath a sweet voice spoken:
One thing needful must ye choose;
O ye weary and heart-broken,
Can ye still this call refuse?

Seeking good on earth nor finding,
All your hope earth must defraud,—
Things of sense forever blinding
Eyes whose light is seeing God.

Patient Love, so wise and tender,
Standing mother-like apart,
Waits till love awakened send her
Each far-wanderer from her heart.

And that love, the one thing needful,
Bringeth life and conquers death;
Oh, let hearts be still and heedful,
Hearing what the sweet voice saith.

NOTES FROM THE FIELD.

HAVING received such a blessing from the knowledge of Truth in Christian Science, I feel it my duty to give my testimony in the hope that it may be the means of inducing others to seek that knowledge which alone can make them free.

Raised in the Lutheran faith, I believed the teachings of the Church until I was twenty years of age, when, to my great sorrow, I became an infidel, and during the last twenty years I have been without a God. Was I happy during that time? If suffering and taking medicines continually constitute happiness, I must have been extremely happy. But I now give thanks to God who, in his infinite goodness, has delivered me from that kind of happiness.

During the past fifteen years I have suffered greatly from dyspepsia and catarrh. Constantly on the watch for a "sure cure" or "specific," I bought and tried everything that I saw advertised. I also tried many physicians. During the summer of 1880 my dyspepsia was very bad. I went to an M. D. He examined me carefully and told me that one of my lungs was nearly all gone. Oh, what mental suffering that sentence of ignorance brought upon me! I took the medicine that he gave me, but I was going down gradually. He finally advised me to go into the country as the air of the city was not good for my lungs. I was going to follow his advice when I was prevailed upon by a friend to try another M. D. who was said to be "great on lungs." I tried him. He was indignant when I told about my lung trouble. He said it was simply a bad case of dyspepsia, and my lungs were as sound as two new silver dollars.

He declared a boycott against several things, and these I did not eat or drink for several years. I took his medicine for a long time, but although relieved for some time, my dyspepsia was not cured, for every once in a while, it would make me suffer.

In June 1893, a friend (an infidel also) surprised me beyond expression by telling me that he was being treated by a Christian Scientist, and that he was already much improved. I could not

believe such a story as that, but he named several friends of his who had been healed through Christian Science and this made me think much. On the third day following I went to this Scientist, and was assured that with God's help I could be healed.

I shall never cease to express my gratitude for the kind treatment I received at the hands of the brother who treated me, and also for the pains and patience he took to instruct me in the Truth.

My dyspepsia has completely disappeared. I eat and drink anything that is set before me, and nothing hurts me in the least. My catarrh was always worse during the winter. This past winter it did not cause me the least trouble, and with the disappearance of my fears and false beliefs, my other physical troubles have also disappeared.

I have seen the power of Truth, and have found the true God. In this I rejoice greatly, and my thanks shall ever go to Mrs. Eddy and to the kind friends through whom I have been healed. — EMILE E. CHARPIOT, OMAHA, NEBRASKA.

DEAR MRS. EASTAMAN: — I write you rather a long letter in connection with my remittance of the per capita tax of this year. I have had an experience which has taught me a lesson and shown me how carefully we must individually handle all matters connected with the Mother Church.

I had delayed remitting to you because I had not arrived at any clear decision what amount I should send. I first thought of sending $2.00, thinking if all did that it would make a nice sum from those who did not reside in Boston. But I was not satisfied; then your request came. I finally decided to send $5.00.

Having to renew my subscription to the *Journal* and *Quarterly* I got a post office order for the two amounts. I wrote my letters, carefully enclosed the orders, and posted them, feeling as I dropped them in the box that they had finally gone on their mission.

What was my surprise when the same afternoon the postman threw on my desk my two letters *unstamped*. I felt at once that there must have been something wrong with my thought to have brought both letters back.

I did not recognize immediately why they were returned, but

the fact of their return proved to me that there was something wrong, for I do not remember of ever having posted a letter before unstamped. I felt that it would be revealed to me, and it was. In the first place I had not sent the $5.00 with a high enough motive of love; as generous love had not given it, it was returned to me. I also found that I had been thinking that if every member did the same the Church would have more than there was any necessity for.

I was forgetting that I had no right to look to what others would, or would not do; that in this I was acting for myself only and had to express my individual love; not weigh it with that of others. I was forgetting the riches of our God, and the abundant share I had been receiving, and that his Temple was not to be poor, or just eke out enough for itself, but was to be rich in manifestation of temporal needs as well as in grace. The foregoing accounts for my sending a $5.00 note along with the order I first enclosed, with blessings to our God, our Church and our Leader.

The letter containing my subscription for the *Journal* having likewise come back, I felt there was a reason in this, and remembering the recent call for subscriptions, I have decided to send for four more for members of my family.— W. A. W.

In reading "Notes from the Field" in the *Journal*, I often wonder if my wife and I are the only ones that are struggling along with such apparently slow progress.

It is over six years since we became interested in Christian Science. My wife was a great sufferer, and at that time commenced taking treatment of a Scientist in a neighboring city. It was some time before she was healed, although some claims yielded at once. We bought Science and Health. My wife wished me to read it with her. I commenced to do so, but would throw it down calling it nonsense. But the book had an attraction for me; I would take it up time after time, and sometimes leave it almost in anger.

I had been an active member of the Church for nearly thirty years. The teachings of Science and Health were so contrary to the "traditions of the elders," that it was a long hard struggle to see that I was wrong and Science and Health was right.

I could see that my wife was being greatly benefited by the

treatment she was receiving, and I had believed for a long time that there should be healing done in the Christian church.

I finally began in earnest to study the Bible and Science and Health. We subscribed for the *Journal* and the Sunday School Quarterlies. The light commenced to dawn, and one year ago we went through a class taught by one of our Leader's faithful students.

We left our old church two years ago and have been persecuted because of it. Our old friends wish us to go back into the church, and of course into the old life. It would be like going from the early dawn of the morning into comparative darkness.

We are working patiently, knowing the time will come when the people will hear us, for they want the Truth although they do not know it. I have been healed of several claims, but have not yet overcome all physical troubles; but Christian Science is the Truth, and if we live it, it will free us from the bondage of sense. We receive much help from the Sunday School lessons, and realize more each day that there are not two powers, but one God, who is All in All.— JOSIAH HOLBROOK.

SEVERAL years ago my attention was called to Christian Science by a friend who had been healed through it; but I had little idea of what it was or of the power manifested through its influence. I believed, as a large number of people do now, that in some respects Christian Science was antagonistic to religion; now I know that it is the purest and highest type of religion.

I was brought up under a strict form of the Baptist creed, and of course felt that that denomination was a little nearer right than any other; notwithstanding this, there were questions which came up in my mind, which were never answered until I knew something of Christian Science. For instance, when a mere lad, and taught that God made all things, and all were good, I could not understand where evil came from.

Not long ago I made up my mind to go through a class, and under the direction of one of Mrs. Eddy's students, who is earnestly devoted to the work, I was led to see something of the beauty and power of Christian Science.

It would not be possible to tell what Christian Science has done for me. Instead of the worry and inward turmoil which often attend the every-day affairs of life, I now have an inward peace which I never before have known.

I found by experience that we must not only study the letter, but it is necessary, that we constantly imbibe the spirit; herein lies our power. The demonstration over sickness seems wonderful, yet what is far more important is the spiritual healing, for only those can practise Christian Science who are daily striving for pure and Christlike lives.— C. H.

LAST spring a lawyer came to me for treatment for himself and wife. His trouble was hereditary and commenced when he was seven years of age, about forty years ago. He said to me when he received his book, Science and Health, that he did not expect to live a year. His wife was considered insane, and had employed all the local doctors and received no benefit. I had seen him twice, and when I called again, such a change! He was well. He said, with much feeling, "This is what I have been looking for all my life."

His wife has come out from under the cloud and is physically healed, but has not grasped the understanding of the Truth as he has.

Two weeks ago a cashier of a local bank, and a book-keeper in a large business concern, came to me for Science and Health; one I had talked with one year ago, and the other two years ago. One of our leading physicians also came for the book.

I have healed in every denomination in this city, and placed our text-book in the hands of the patients, with the exception of the Catholic; some one else placed a book there with a patient.

I talked with a lady coming down in the Kennebec steamer last fall and forgot about it, until last Sunday just before service began, she recognized me. I think she is a regular attendant now.— E. C. S., BATH, MAINE.

NOT long ago I hurt myself lifting a heavy weight. There is no Christian Scientist in the town where I live; and I,— thinking I had not sufficient understanding of Truth to demonstrate for myself, and forgetting that God is everywhere present,— went to a doctor.

The verdict was, "You need rest, I cannot help you, medicine will do you no good, you must stop work and go away for a rest." I tried to work, but could not stand it. I then went to a Scientist, and with the healing came the knowledge that

I am God's child, and that I cannot, for a single moment, be separated from Him.

My friends are opposed to Christian Science, but I am trying to realize that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

I am now at work again, and feel no inconvenience whatever, although I was told I could never do this kind of work again. I have Science and Health, the *Journal* and *Quarterlies*. This much I can say with the blind man, Whereas I was once blind I now see.— W. B. B., ORILLIA, ONTARIO.

IN the year 1893, I had a claim, the effect of which deadened the vocal organs. I was unable to make a sound, and for twenty-one years I had to use a slate and pencil to talk with.

On the 11th of March, 1894, I went to a Christian Scientist. Seeing the healing that was done, gave me faith. By the mercy of God I can now talk. Being deprived of speech so long, I was just like a child learning to talk, and I have yet to learn still more how to put my words together. I am helped in this by the understanding of the one Intelligence as taught in Science and Health, for which I give thanks.— MRS. E. C., ELK POINT, SOUTH DAKOTA.

WHEN first I read Science and Health it seemed to me all theory, and often did I question its practicability. Time after time I was assured of its utility, and had it shown me by my teacher, both in teaching and demonstrations. From henceforth I hope to reflect this Truth, and in so doing pay back to the author of Science and Health and her faithful followers my debt. While my healing was slow, I see in it the loving discipline of Truth, in casting out error, and gently leading up to the Throne where *All is Mind*.— H. L. BAUER, OMAHA, NEB.

I WOULD like to tell what Christian Science has done for me. Seven years ago I was taken sick, and not able to sit up for seven months. My physical suffering was relieved only by the use of hypodermic injection, of morphine, six and seven times a day.

I continued the habit, and could get no relief until a friend proposed my trying Christian Science. I was healed of the "morphine habit" and the disease at the same time. I thank God that I was led to see the beauty of this Truth through its demonstrations.— MRS. K.

EDITOR'S TABLE.

"IN the beginning God created the heaven and the earth." This is the first record of creation or attempt to account for the existence of the heaven and the earth recognized by the Christian world.

"In the beginning." What are we to understand from this language? When was the beginning? Does this language undertake to fix the time when God began the work of creating the heaven and the earth? Is it a record of the material creation? If so did the material out of which the material universe was made begin "in the beginning?" Was the point at which the process of forming the pre-existing material into the form and shape of the "heaven and the earth," the beginning? or was this "material" brought into existence simultaneously with the forming process? Did the material or substance or matter out of which the heaven and the earth were made exist originally and primarily "in the beginning"?

If so when did the original and primary begin? If we may not claim for the material, or matter, a primary but only a secondary beginning, the question nonetheless recurs, When did the material or matter begin? We repeat, in either case, When was the beginning?

"In the beginning God created." What is it to create? The meaning of the word create as the dictionary gives it is "to bring into being; to form out of nothing; to cause to exist." Is this the sense in which the word created is used in Genesis? If not, what kind of creation is meant?

"The heaven and the earth." What is meant by this language? What heaven was thus created? What earth was thus created? Were the heaven and the earth created simultaneously, or in the order named — the heaven first and the earth next? Is the heaven here meant the blue vault above us, or is it the heaven of *post-mortem* attainment — the heaven of pearly gates and golden streets?

To briefly recapitulate,— What is the beginning, what is the creation, what is the heaven, what is the earth referred to in this first chapter of Genesis?

From the material standpoint who has ever answered these questions? Who can answer them? Human wisdom is set at defiance at the very threshold of the inquiry?

There have been various attempts at answering them. It may not seem amiss to briefly note some of them.

It is recorded by the Brahmins in their so-called inspired Shasta, that the angel Bistnoo, transforming himself into a great boar, plunged into the watery abyss, and brought up the earth on his tusks. Then issued from him a mighty tortoise and snake; and Bistnoo placed the snake erect upon the back of the tortoise, and he placed the earth upon the head of the snake. This record, however, is discreetly silent as to what the tortoise rested upon. Possibly upon another tortoise, and then another, *and so on down.*

The negroes of the Congo country affirm that the world was made by the hands of angels, excepting their own country, which was constructed by the Supreme Being Himself; that he took great pains with the inhabitants, and made them very black and very beautiful; and when he had finished the first man, he was so well pleased with him that he smoothed him over the face, and hence his nose and the noses of his descendants became flat.

Buffon, a comparatively modern writer, gave it as his opinion that the earth was originally a globe of liquid fire, struck from the sun, by means of a comet, as a spark is produced by the collision of flint and steel; that at first it was surrounded by gross vapors which, cooling and condensing in process of time, constituted, according to their densities, earth, water, and air; which gradually arranged themselves according to their respective gravities, round the burning mass that formed their center.

Mr. Darwin believed that the mass of chaos suddenly exploded, like a barrel of gunpowder, and in that act exploded the sun, which, in its flight, by a similar convulsion, exploded the earth, which in like manner exploded the moon, and thus by a chain of explosions, the whole solar system was produced, and set in regular motion.

Another comparatively modern historical writer thus describes the creation of the world: —"The earth, immediately subsequent to its creation, was a fluid, dark, and shapeless mass of matter. The first thing to bring it to a perfect state, was the creation of light. Then the firmament expanded, to divide the upper from the lower waters. Succeeding this, the assembled waters retired to

their destined bed and at length the dry land was seen, crowned with a rich profusion of herbage, fruits, and flowers. These great occurrences occupied the first three days. The following day was devoted to an illumination of the earth. The heavens were accordingly adorned with myriads of stars; and the greater luminaries were so disposed as to distinguish between day and night, and to divide the seasons of the year. On the fifth and sixth days, the waters were replenished with fish, the air was filled with birds, the meadows were stocked with cattle, and every part of the earth's surface was inhabited by its appropriate tribes. The last work of the sixth day was the creation of man. This was the crowning work of the whole. God formed him of the dust of the ground, breathed into his body the breath of life, or immortality, and hence man became a living soul. Woman was also formed out of the side of the man, who was cast into a deep sleep for that purpose."

We might go on and quote from many other writers, but as they would all be but the expression of human opinion, we should be none the wiser for doing so, only in so far as it might show us the inability of human conjecture to account for or explain a material creation. The absurdities of these speculations would also be found to differ only in degree. The civilized conception is scarcely less grotesque than the uncivilized.

The truth is the more light we endeavor to get from speculative human philosophy the darker we become. Human philosophy is still speculating as to what creation is and where it began; it is still endeavoring to measure the work of the infinite with a human yardstick, or with chronological tables. And so long as it clings to the theory of a dual creation, or God as the creator, and nature, so-called, as a something apart from God, acting independently of him, containing a life or an intelligence separate from the one and only Intelligence, so long will its incoherent speculations continue.

Again let us ask, What is the beginning? Not God, for God never began. He is infinite and the infinite has no beginning. He is eternal and eternity has no beginning. He is immortal and immortality has no beginning. He is self-existent Divine Principle, and self-existent Divine Principal never began. Is there not, however, a sense in which there is a beginning? Is not the beginning when each individual awakens to an apprehension of his true relation to God, and hence to his own true selfhood?

Does not God begin in each human consciousness in the degree in which such consciousness begins to reflect the divine character by living in obedience to the divine commands? In this sense there is a beginning. In this sense also it may be said there is creation. We are created as we grow out of the old and false conceptions into the new and true. Our creation is correlative to our spiritual growth. We have the record of this creation in this first chapter of Genesis. Here we are informed that man was created, not out of the dust of the ground, but in the image and likeness of God. We are informed also that woman was created, not out of the rib of the man, but "in the image of God created he him, male and female created he them."

The creation of man then, consists in his being in the image and likeness of God. To image, or be like another, is to reflect the nature or character of that other. Hence truly speaking the only creation there is or can be is reflection. If then, we take the lexicographical definition of creation, and apply it Scientifically, we find that the bringing into being is that attainment along the line of spiritual growth which enables us to show forth by our words and deeds the will of God, or the expression of Good.

That conception of creation which finds verbal expression in Webster and other dictionaries, "to form something out of nothing," presents an anomaly. How can something be formed out of nothing? How could even the supreme creative Mind accomplish this impossible feat? This is as impossible as to transform something into nothing. A thing which every system of philosophy in the world holds to be impossible. Material philosophy is fixed in its theory that not an atom of what it calls matter can ever be annihilated. We maintain that it is equally impossible to transform nothing into something. We cannot comprehend such a theory, but we can understand the creation of reflection. We can understand how the eternal, all-existent, omnipotent, and omnipresent force, or power, or Mind, of the universe can reflect itself infinitely throughout that universe; and in reflecting itself infinitely, it of necessity reflects itself infinitesimally; for the one could not be without the other. If we think of God as Good, we can easily understand how Good reflects itself. If we think of God as Love, we can easily understand how Love reflects itself. If we think of God as Life, we can easily understand how Life reflects itself. If we think of God as Truth, we can easily understand how Truth reflects itself.

This view of creation becomes readily comprehensible. I clears away all the perplexities and complexities concerning the creation.

God is Spirit. So say the Scriptures. Then the reflections of Spirit must logically be spiritual. Every emanation of the divine Mind, truly conceived of, is spiritual. It is only our purblind, deceived mortal or personal senses which testify to the contrary. This is the great fact taught us out of the pages of our text book, Science and Health with Key to the Scriptures. The conception, however, that matter does not exist as an eternal reality, or as a reality at all, is not confined to Science and Health, nor is it so claimed by its author. What is claimed is that for the first time, the nonreality of matter, based upon Scriptural interpretation and teaching, in systematized form, so as to be brought within the comprehension of all, is presented to the world in and through Science and Health. And this claim safely challenges refutation. Bishop Berkley caught a glimpse of the allness of Mind and the consequent nothingness of matter, and did not hesitate to give his best conception of it to the world. Milton long ago propounded the question: —

> "What if earth be but the shadow of heaven, and things therein
> Each to other like more than on earth is thought?"

Thomas Carlyle said: "All visible things are emblems. What thou seest is not there on its own account; strictly speaking *is not there at all.* Matter exists spiritually, and to represent some idea and body it forth."

We have authentic information that certain Greek philosophers who have been carrying on, in recent times, investigations into the question of the origin of things, which have been handed down to them in direct succession from time immemorial, have arrived at the final conclusion that matter does not exist as a reality.

I refer to this simply to show that the claim which calls down upon our text book the severest criticism and most ridicule is not alone in its declaration that matter is unreal.

We may learn lessons along the line of reflected creation,— if we may be allowed the solecism,— from every day observation. Is there anything in nature or along human lines that is not reflected? The sun of our system reflects its rays upon our earth, giving it light and heat. Its rays are again reflected from the

moon, giving us the light of that orbit. So of the other heavenly bodies.

The artist reflects on canvas the landscape or the human face or form. If the picture be an ideal one, he reflects his thought or conception. The camera, under the direction of the photographer, acted upon by the reflected light of the sun, in turn reflects the object brought within its focus.

The steam engine is created only in the sense that it reflects the thought of its inventor and builder. The house is but the reflected thought of the architect and builder. When we speak to each other we but reflect thought in words. When you write you are but reflecting your thought upon paper. So with all human action and inventions. They are not creations, but reflections. And in so far as they are true, they in their wonted degree reflect the one and only creative Mind.

The Bible reflects God's instructions and mandates to his children through its pages. Science and Health reflects the divine light of spiritual understanding to our sense perception through its pages. God reflects Himself in myriad ways; and his crowning reflection is man, — spiritual man,— made in his image and likeness; made to reflect his glorious and eternal character.

All things are reflected out of and from the great spiritual Center of Reflection. And to fulfil the measure of our existence, we must each in our appointed sphere, work out from that central source, reflecting the Light which has been given us, and thereby imitating him who was indeed the true Light that lighteth every man that cometh into the world.

In this view of creation, how unimportant it is when creation began! How foolish to endeavor to fix the time by chronological or other method! How useless all these human speculations!

It is enough for us to know that in the beginning *is* God, in the now *is* God, and in the ever-shall-be *is* God, and his eternally reflected idea, his image and his likeness,— man.

In this view of creation the answer to the inquiry, What is the heaven and the earth becomes easy. Heaven and earth (the true earth) is wherever God is, and God is everywhere, hence heaven is everywhere. We have but to reach the heaven of spiritual understanding, the heaven of individual consciousness where sin loses its dominion and error no longer holds sway, to have reached that Kingdom upon earth, which Jesus of Nazareth taught and which is appearing in our midst to-day.

PUBLISHER'S DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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ANNUAL CHURCH MEETING.

THE second annual meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, was held on Tuesday, October 2, at 2 o'clock P. M., at Copley Hall, Boston. It was well attended. Scientists from many states and from some of the Canadas were present. It was agreed by all that the meeting was a most harmonious and helpful one.

Dr. E. J. Foster Eddy presided. The exercises opened with singing the 178th hymn of the C. S. Hymnal, written by Rev. Mary B. G. Eddy, which was followed by the president's reading of 2 Cor. xi., and selections from Science and Health with Key to the Scriptures, by Rev. Mary B. G. Eddy, commencing with page 246. This was followed by silent prayer and the audible repetition of the Lord's Prayer with the spiritual interpretation.

Dr. Eddy then addressed the meeting, saying in substance: —

"One year has passed, according to the mortal measurement of time, since we last met. We have had three hundred and sixty-five days of added experience. We should be three hundred and sixty-five times better than we were at the last meeting. Should love God and our neighbor that much more.

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We are glad to welcome so many members of the Church to-day who have come from the North, South, East, and West, drawn by the ties of infinite Love. We have been drawn together by the understanding of Truth, unlike that of other people. We see by this that we must also make our lives complete. To this end, we must work daily, and if one day's work has been wrongly done, that day's work must be done over again, and the day has been lost to us. We must build daily, until our lives are perfect, and we reflect only divine Love.

The corner stone of this Church is laid in Love. Soon our Church building will be completed.

Our Mother and Teacher has taught us what is the Power to rely upon and the Principle to work by, and if we fail to rely upon it and accomplish what we should, it is not the fault of our Teacher or of Christian Science. I trust that love and harmony will prevail in the ranks and a general spirit of tolerance and unity will be manifested."

The clerk of the Church then read his annual report which stated that during the year there had been held three Quarterly meetings, and the usual special meetings, for the purpose of reading and considering the names of the candidates for membership with the Church. Besides this there had been held but one extra meeting.

The number of members admitted during the year is 1,498. The total membership at the time of this report is 2,978.*

Early in this calendar year it became apparent from the steadily increasing attendance upon our services, — and the fact that on several Sundays many who came to Chickering Hall went away, as all the seats were filled,— that a larger place was needed in which to hold the Sunday services. To meet this need the directors secured Copley Hall on Clarendon street, near Trinity Church — the hall we now occupy.

During our occupancy of this hall, the services have been largely attended, there being but few Sundays when all the

* On last communion day 278 members were admitted, making the total membership 3,256.

seats were not taken, and many times chairs were brought in to meet the demand.

Mrs. Mary F. Eastaman then submitted her report as treasurer showing the financial condition of the church from Oct. 2, 1893 to Oct. 2, 1894 as follows: —

Amount brought forward from Oct. 2, 1893	$1,303.27
Collections for year	2,058.79
Subscriptions	1,365.50
Per capita tax	3,470.18
Total receipts	$8,197.74
Total expenditures	4,301.03
Balance on hand	$3,896.71

Mr. Johnson, the secretary of the Board of Directors then submitted a report of the officers elected for the ensuing year, viz.: — President, Dr. E. J. Foster Eddy; secretary, William B. Johnson; treasurer, Mrs. Mary F. Eastaman. Messrs. Charles H. Smith and Walter W. Watson were reappointed ushers.

Mr. Chase, the treasurer of the Christian Science Board of Directors, being called upon made appropriate remarks about the church building, its importance etc., as a demonstration of Truth. It is the symbol of unity and must be brought to completion. He said that to comply with the fire ordinance of Boston, of the provisions of which they were not aware until the erection of the building was begun, it was necessary to erect a fire-proof building. This required the use of stone and iron, and added greatly to the cost of the building, so that more than double the funds originally contemplated had become necessary. Hence until he gave notice to the contrary, the contributions would be as gladly received as ever.

Mr. Knapp also spoke briefly, on behalf of the directors, of the progress the church building was making, and dwelt upon the necessity of completing as speedily as possible this emblem of unity and brotherly love.

Mr. Hanna being called upon said, that during the year the Church had passed through seemingly deep waters, but the manner in which it had emerged therefrom was among

the many wonderful evidences of the power of Truth and Love. The growth spiritually and in numbers had been most satisfactory. A trio then beautifully rendered, "My Jesus, I know thou art mine."

The president then announced that the meeting was open to all to make such reports or remarks as seemed best. In response to this call a large number made brief addresses and reports from their respective fields, the substance and effect of which was, that everywhere the outlook was most encouraging, that the growth in strength and numbers was rapid, and a general trend toward harmony and brotherly love was manifest. Several spoke of the great benefit spiritually as well as physically which had resulted to many persons from reading Science and Health. Also of the remarkable and satisfactory healing demonstrations which had been wrought through the workers in the field. High testimonials were also given of the great work which the Quarterly Bible Lessons were accomplishing, especially in showing to inquirers the unmistakable relationship between the Bible and Science and Health, the fact that Christian Science is not a system based upon fragmentary passages of Scripture interpreted to accord with preconceived notions, but that it reaches the spiritual sense of the entire Scriptures and brings them into a clear and beautiful and harmonious whole.

After singing hymn 163, also written by our Leader, the meeting adjourned.— WILLIAM B. JOHNSON, CLERK.

THE *American Art Journal* contains an item to the effect that the Rev. Mary Baker Eddy is the publisher of a Book of Views in and around her home at Concord.

This is a mistake. The work was done and the book published by Messrs. James F. Gilman and H. E. Carlton, exclusively. Mrs. Eddy is in no sense the publisher thereof.

I KNOW He is, and what He is,
Whose one grand purpose is the good
Of all; I rest my soul on His
Immortal love and Fatherhood,
And trust Him as His children should.

— *John G. Whittier.*

COMMUNION SERVICE.

INTERESTING and uplifting communion services were held on last Communion Day, Sunday, October 7th, at Copley Hall. The large hall was filled to its utmost seating capacity, it being roughly estimated that there were one thousand persons present.

Services were opened by reading and singing hymn 119 of the Christian Science Hymnal, "On the night of that last supper," which was followed by reading Luke 22 : 1–20, and selections from Science and Health with Key to the Scriptures, by the Rev. Mary B. G. Eddy, from pages 336, first and second paragraphs, 340, third paragraph, 347, first paragraph, and 360, second paragraph. This was followed with silent prayer and the audible repetition of the Lord's Prayer with the spiritual interpretation repeated alternately by pastor and congregation. The pastor then read, and choir and congregation sang, hymn 178, written by Mrs. Eddy, "Saw ye my Saviour? Heard ye the glad sound?" The collection was then taken, during which the choir sang as an offertory, hymn 163, "O'er waiting harpstrings of the mind."

Mr. Wm. B. Johnson, clerk of the church then read the names of those who had made application for membership and been passed upon by the committee, numbering two hundred and seventy-eight.

The pastor, during the few moments left for that purpose, spoke in substance as follows : —

"Let us take as our communion thought this morning, those three talismanic words uttered by John nearly nineteen hundred years ago, 'God is Love.' Let us suppose the beloved disciple were here with us, having only recently come from converse and communion with the Master, and personally from this platform were to repeat those words! It is needless to say what a thrilling effect they would have and profound impression they would make upon all of us.

And yet may we not well indulge this supposition? For John is as truly and distinctly speaking to us this morning as if our supposition were realized. His words have precisely the same force and effect, as we repeat them now, as if they actually fell from his lips. They have as deep meaning as if one hour ago he had been with the Master, and now came to us repeating the Master's words. I say then, let us in this view, take these words as our communion thought, and endeavor to get from them, familiar and oft-repeated as they are, a new and larger significance.

Let us put especial emphasis on the verb Is. I think it quite as important to capitalize this word in our thought as to capitalize, as we always do, its associate words, God and Love. GOD IS LOVE; not was Love, not shall be Love. He is as truly Love to-day as he was, when nearly four thousand years ago he spake through Moses on Sinai, as he was when nineteen hundred years ago he spake through Jesus on Olivet, as he was when on the Mount of Transfiguration, Jesus with Moses and Elijah, talked with Him face to face. This morning let us, in consciousness, go with Jesus and Moses and Elijah, to the Mount of the Transfiguration, and with them, talk with God face to face. If God Is Love, may we not do this? May we not do it as a worshipping Christian body? but sweeter than all else, may we not each for ourselves, now and here, talk with God? If God Is Love, He is Love to *you* and for *you*. If He is all-presence, He is all-presence to *you* and for *you*. If He is all-power, He is all-power to *you* and for *you*. If He is all-wisdom, He is all-wisdom to *you* and for *you*,— each one of you, now and here. Oh! the great error of the time is the attempt to relegate God to the dim vistas of the past, or to postpone Him to a far-off and indefinite future. The great mistake of the ages has been the attempt to make of Him a God who is sometimes Love, but more often Hate; a God who at his pleasure loves us, and because we have incurred his displeasure, turns upon and hates us. How clearly and emphatically John refutes this false conception when out of the depths of his own sweet experience, out of the halo of a glory yet sur-

rounding him by virtue of the Master's teaching, he declared that "God Is Love."

Our communion service this morning then is proportioned to our understanding of God as Love,— *our* Love. This is the only communion possible to us. All else is cold and meaningless,— but a form of godliness, a phantom of worship.

Communing thus we have each our individual communion cup, drink each of the wine of Life, eat each of the bread of Truth, partake each of the body and blood of Christ, and thus "show forth the Lord's death till he come." This is our Eucharist, our Passover. We thus sacrifice our Paschal Lamb, and are able to offer it up indeed as a "lamb without blemish." We have thus the *Presence* with us; we thus solve the mystery of transubstantiation; we thus apprehend the "mysteries of godliness"; we thus come into the at-one-ment; we thus demonstrate baptism, salvation, sanctification, justification, redemption, foreordination, predestination, the trinity and unity of the Godhead, the resurrection, the judgment, future punishment, and all those perplexing conceptions, by and through which men have attempted to interpret the Godhood of God and the manhood of man. All these, I say, are comprehended in and explained by the true communion, which is the understanding of God as Love. But what an infinity of meaning has this word "understand" in this connection! Who from the finite standpoint can fathom it? To understand God as Love, is to have demonstrated in our own experience that He Is Love,— our Love. Never shall we understand Love until we have made it our conscious existence, our only selfhood, our first and our last. Let our striving and our wrestling then be, to more and more understand God as Love, to more and more grow into the demonstrated realization that GOD IS LOVE.

A word as to the character of our admission of members into the Mother Church. Each recurring Communion Day the names of those who have been favorably passed upon by the committee to whom the applications are referred, are read from the platform. This reading constitutes their for-

mal reception into full fellowship with the First Church of Christ, Scientist, in Boston.

The majority of those thus received are corporeally absent. We know, however, that they are with us in Spirit and in Truth. We know that they are in the *Presence*, drinking the cup, eating the bread, partaking of the body and blood of Christ, though their corporeality be thousands of miles away, as truly as if physically present. We as effectually and cordially extend to them the right hand of fellowship and bid them welcome into our communion as if they were arrayed around our altar in their bodies of flesh and blood. Oh what a blessing it is that we can thus celebrate the Passover! How we should rejoice that we can lay aside all encumbering material emblems, and reach out after God untrammeled and unhindered by meaningless ceremonialism. This is one of the glorious features of our Mother Church. And may we not ask our Christian friends everywhere, Is not this the true worship — the worship to which the Master referred when talking to the poor Samaritan woman at Jacob's well, he declared, "But the hour cometh, and now is, when the true worshippers shall worship the Father," not by outward material token and symbol, not with the lips merely, but out of the heart, "in Spirit and in Truth," for verily, "the Father seeketh such to worship him"?

We extend to the almost three hundred earnest seekers after Truth, our sisters and brothers in Christ, who have united with us this morning, each and all of them, whencesoever they come, of whatsoever rank or degree in life, of whatsoever nationality, race or sex or color, the right hand of Christian fellowship, and rejoice with them that they have taken this stand for Christ, and are determined henceforth to leave all and follow Him. In doing so you declare to the world your allegiance to God, your allegiance to Christ, your loyalty to our beloved Leader, who desires your fellowship and association with the blessed Mother Church. Oh, what a privilege to thus openly declare for Truth, what a joy to have this fellowship! Who would forego it? Let us deeply trust that all who are looking for

the Light of divine Truth, sincerely, earnestly, as thousands, nay, millions are, will sooner or later see what it is and what it means to be allied with this great Mother Vine! The corner stone is laid in the emblematic structure, the walls are up, and soon we shall see its tower reaching up toward heaven, with dome and spire and all complete. And the mighty significance of this! I cannot stop to speak of it now.

I know personally some of those who have united with us this morning. I know somewhat of their struggles out of the old conditions into the new. Among them are young men and young women just emerging into manhood and womanhood. We welcome them. They have thus early declared for Truth, and if they shall remain true to its behests what magnificent disciples they will make! How they will grow and expand and unfold in their onward progress toward the grace supernal! There are many of maturer years. We welcome these. I know somewhat of the struggles and temptations, the persecutions and trials through which they have passed, but I know more of their glorious triumphs and their joys. I know that they will go on from glory to glory, and will be blessed and nourished and protected beneath the shadow of His Wing, in ways that now they know not of, nor can possibly imagine. Let us rejoice with hearts filled with thankfulness to God for his goodness to us. Let us clothe ourselves about with the panoply of Love. Let us be true to Truth, and to our dear Mother in Israel whose great heart of Love is reaching out for us to-day, and who is with us in our devotions this morning, as truly as if personally here.

And now as evidence of our willingness to leave all and follow Christ in the way of His appointing, as evidence of our humility and sincerity, of our love of God and man, let us all bow our heads, and with bended knee, enter into the secret closet of communion with our Father and Mother God."

In compliance with the pastor's request and the usual custom, the entire congregation knelt in silent communion, which was unbroken until the audible repetition in unison of the Lord's Prayer.

The services concluded with reading and singing hymn 111, "From the table now retiring," and the benediction.

"IF I BE LIFTED UP."

C. HENRY CLARK.

"Now is the judgment of this world: now shall the prince of this world be cast out.

"And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 31, 32.

MISTAKEN notions concerning the Truth and its stately march through all time, fulfilling its mission despite the world's seeming opposition, has led mankind to cling to deception and falsehood, refusing to learn the object lessons so constantly placed before it.

The mission of Truth must of necessity be to elevate and improve the race in all that pertains to its well-being.

Failing to comprehend the motive as well as the mission of Jesus, the world did not accord to him the place he deserved. He knew this and felt most keenly its unjust hatred; but because the world could not comprehend him or his mission, was it justified in rejecting him? Did the world's ignorance save it from the consequence of its unbelief? The Master has answered this question in the words found in John iii. 18, 19.

Except man is advancing to higher and more spiritual planes of consciousness, becoming more Christ-like, and consequently gaining a greater sense of freedom from sin and sickness, can it be said of him that he is being renewed day by day as Paul so beautifully expresses it in such passages as 2 Cor. iv. 16, Eph. iv. 22, 23, and Col. iii. 10. And if he is, will his concept of man, or of him who filled in the highest measure the divine idea possible at that age, remain the same? As man led by the spirit of Truth emerges into the broader light of divine Love, and from the higher altitude, his mental horizon is broadened, do we not find his concept of Spirit and its idea — God and man — has undergone a corresponding change?

Through many succeeding ages the world's idea of Deity

has advanced toward a more spiritual concept. See S. & H., p. 95, line 23; and it is a noteworthy fact that in the ratio of man's spiritual progress, or his ability to form a more spiritual concept of God and His creation, have his conscious human capacities been enlarged. This fact is too often lost sight of, and its significance misconstrued and reversed.

The dividing (by common consent) in theory of the universe into two departments — spiritual and physical — with man as the product of the latter, governed by so-called material laws, has fastened upon the human consciousness a sense of limitation to which it seems to cling with a strong tenacity.

Had Jesus believed this universal human error, he could never have performed the wonderful works which the world called miraculous and supernatural (and still believes them to be such), but he well knew man's divine origin, and the divinely natural means by which he could command the proud waves and winds to cease, and the demons of material sense to depart; and they durst not disobey his voice.

This should cause us to consider well one very important truth here suggested, — the vast difference between the world's concept of him, and his own concept of himself.

Heathen mythology elevated human dignitaries into gods, but this elevation did not rid them of their earth-made and material-sense qualities, but rather enhanced them.

The great Hebrew law-giver, Moses, pointed them to the other extreme — how God could not partake of such human qualities as were attributed to the gods of the heathen.

Thus we see the sense of the Jewish nation liberated from the pantheistic belief of God in matter — in a degree at least — but the sense of their own material bondage was unchanged; neither Moses nor the prophets were able to sever this chain. Their own sense of a Jehovah-God, and their own sense of man as mortal and material, were so vastly removed from each other, they could form no conception of man other than "earth to earth, dust to dust."

So when He came who was to make manifest to the children of men, the at-one-ment of God and His children,

the "poor thought models" of the Jewish heart could find no place for such a Son of Man; even the inn was too full to afford room for his humble birth. Thus we find him a "man of sorrows, and acquainted with grief, . . . not having where to lay his head."

His divine message was spurned by those who professed to long for his coming.

His heart was bowed in grief because they would not accept his message of emancipation. He early saw that only through his own demonstration and sacrifice of that which the world believed to be his life, could his earth-mission be fulfilled, for only thus could he convince man of the great spiritual Truth of Life as an eternal fact never dependent on matter or subject to death.

Thus we see him making use of the remarkable words of our text. "Now is the judgment of this world (human concept): Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

While we do not question, or wish to evade the explanation which follows as a reason for this declaration, we cannot fail to see in this language a still deeper and more important thought,— the imperative necessity of their changed concept of him. They must lift him above an earth-made sense of man. They must see in him the expression of God's idea, the perfect type of manhood. Neither must the sense of personal adoration be substituted for a conscious nearness of his realization of Being. Paul catches and echoes the exact thought in Phil. ii. 5. "Let this mind be in you which was also in Christ Jesus."

The great Truth of Jesus' earth-mission was not to establish the fact of his Messiahship as an end, but to show the means to an end. The great end to be reached was the salvation of the world.

From what must it be saved? Primarily it must be saved from its own false beliefs; it must be rescued from the labyrinth of its own error; its own cobwebs of misconception must be swept away; the great gulf separating God

from his own creation must be obliterated, and this could never be done as long as human concepts of the creation remained material. Man must give up his false belief; he must first see the Messiah in his impersonal spiritual character. They must lift him "up from the earth," then they must follow him, not simply his personality from town to town, from Galilee to Jerusalem, and from Jerusalem to Galilee; but they must follow him in the spiritualization of their thought, and the Christianization of their character.

Jesus declared himself the Son of God, and hence immortal. At the same time he distinguished himself as the "Son of Man;" to the deceived sense of the Pharisees and the scribes this was a contradiction of terms. They interpreted man from the evidence of the physical senses, hence they believed him to be corporeal and mortal.

Jesus plainly taught the spiritual fact to be the only fact; and that man's concept of himself must be changed from a material to a spiritual basis, as such declarations as "call no man your father on earth for one is your Father which is in heaven," clearly imply. It was this conscious Fatherhood of God which gave to Jesus his absolute assurance of immortality, and that he fully recognized the universal brotherhood of man as a concomitant fact, is very plain, when among his last words on earth we find as recorded in John xx. 17. "But go to *my brethren*, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Is not this a prophecy with a promise? when he bids us follow him?

But did his example and life bring a speedy recognition and adoption of the way he so clearly pointed out? Have the succeeding centuries accorded to him his rightful place? Has the world yet learned to interpret him aright? Has it gained the sense of freedom which his promise guaranteed, — freedom from sin, disease and death?

Is it not a humiliating fact that Jesus is still a "wanderer in a strange land without where to lay his head?"

The world has robbed itself of his blessed promises; it has closed its own doors against his entering in and finding an

abiding place,— "seeing they crucify to themselves the son of God afresh, and put him to an open shame." Heb. vi. 6.

What then as the avowed disciples and followers of the humble Nazarene, as Christian Scientists, should we do to-day? Shall we not open our hearts, and loosen our purse-strings, open the doors of our affections and welcome, as we never have before, the coming of this Jesus, and aid in rescuing from the oblivion of centuries the Church of Christ,— with God, Good, as its author and head, and man, God-crowned and immortal, its communicants, and Christ its Life?

Shall we not be alive to the golden opportunity to aid in planting firmly upon a sure foundation, of which this our "Prayer in stone" is but the type, the Mother Church, from which shall radiate in every land, the rays of an ever-increasing light of divine Love? The church whose re-appearing at the closing decade of the nineteenth century brings to view the Jesus of Nazareth, the God-anointed man, as the brother, the friend, the immortal model of all mankind, no longer a stranger and an outcast, and his disciples no longer forced to wander about from place to place, but found to be firmly established in every center of population, lifting up the Son of Man that all shall "know that, I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things;" that church whose guardian angel is divine Love; that church whose mission is to preach the Gospel to every creature, to heal the sick, to cleanse the leper, cast out sin, declare the Kingdom of God, and proclaim the resurrection of the dead, — the coming of which shall bring the fulfilment of the blessed words of our elder brother, the "Prince of Life."

UNTIL notice is published that enough funds have been received to fully complete the Mother Church and finish the same, it is expected that all contributions will continue as heretofore, the same to be sent to Stephen A. Chase, Treasurer of the Church Building Fund, Box 136 Fall River Mass.

WORDS SPOKEN FROM EXPERIENCE.

E. A. KIMBALL.

[Continuation of Mr. Kimball's answers to questions propounded to him before the Bloomington (Ill.) Chautauqua.—ED.]

SEVEN years ago, after wandering about the earth in the fruitless search for health, I turned in despair, and as a last resort, to Christian Science, and was healed.

I have been the beneficiary of its mighty influence in such abundant degree, that if I failed whenever suitable opportunity occurred, to lift my voice in grateful testimony thereof "the very stones would cry out against me."

I make this personal statement because I wish it known that I speak from the standpoint of actual proof and not theory.

Christian Science! Why is it called Science, and why Christian?

It is called Science because it is the statement of an immutable and infinite Principle with an invariable rule, which when understood is manifested in absolute demonstration — unmistakable, immortal proof to the demonstrator.

It is often said; "I do not like the use of the word Science in connection with religion, it makes it seem cold and cheerless."

Ah! dear friend have you forgotten that nearly every modern creed, including that of your own denomination, expressly declares that God is omniscience — all science?

Do you not know that if God who is Love is all science, then love is the "*Substance* of Science"? Love that transcends in warmth and cheer and blessed continuity, the most lofty flights of human imagination?

Do you not know that humanity has degraded its own sense of science until it means to it little more than study or investigation, and that this low estimate is the man of straw that you condemn.

The term science, properly understood, refers only to the laws of God and His government, inclusive of man; and

the highest definition of the word must be synonymous with Truth. If you were to go to school to study mathematics, you might learn that the science of mathematics is the highest finite sense of Truth, but you would also learn that the only possible way for you to know that science, would be to gain a demonstrable understanding of the principle and then prove it for yourself.

This is true of any of the exact sciences, and there is no such thing as an *inexact* science.

But as relates to infinite science — the Science of Life — of Being — people are educated to think that they may believe anything they please.

God, being All Science, we must see that all science is projected by God and not by man, and that God is always manifested scientifically, and that whatever is not scientific is not of God.

It is claimed for Christian Science that it is the truth about God and God's laws and their relation to man and the universe.

It is called *Christian*, because Jesus who did the will of his Father, manifested the infinite will and law of infinite Good — he manifested the Science of God.

Mortals have been limiting their idea of the infinite within the radius of their own finite sense, but when we gain a supersensible understanding of God, we get a larger grasp of the vast import of the term "Infinite God," and begin to see, that God and his will — his laws and power are eternal, changeless, impartial, universal, unlimited, the same yesterday, to-day and forever, never spasmodic, intermittent, or local in nature or operation.

Does it detract from your opinion or estimate of God, to contemplate the entire action of the divine nature as scientific, when you perceive that it means the manifestation of demonstrable, omnipotent Truth?

Are you losing any hold on heaven in seeing that the laws of God are infinitely natural, and that only the natural and scientific law of God is real or true, and that God is manifested in no other way than naturally?

Jesus the Christ, the founder of the true worship of God, said of himself — "I came to do the will of my Father,"— and if we admit that he manifested God and reflected his infinite will, then there is no other conclusion than that the messianic mission, and all that it includes, was scientific; and that the proper understanding of that mission as disclosed by the words and works of Jesus constitutes scientific religion or Christian Science, which is a religion with "signs following."

The signs that followed as proof or demonstration of Christianity in Jesus' time, were manifested in the destruction of evil, the reformation of the sinner, the healing of the sick, the raising of the dead, the casting out of devils, and the preaching of the gospel of salvation. All in obedience to the universal law of God. And the universality of this law was recognized and disclosed by Jesus when he said "these signs shall follow them that believe."

Does it lessen your esteem for Jesus' work for you to know that it was the manifestation of infinite will rather than a special supernatural or miraculous law, the very enactment of which would necessitate a departure from the infinite, which is impossible?

Did the Infinite ever become less than infinite? Was eternal law ever fluctuated for special effect outside of the universal purpose and order established by Him whose work as the Principle of the universe was all done before Abraham was?

Finally, it is called science because the declaration of Principle which it includes cannot be changed. If it could be changed, altered, amended, or revised, the entire structure would collapse.

Demonstrable Truth cannot be changed for it is eternal and infinite.

Error alone is changeable, and any statement of dogma or doctrine that needs alteration must be error.

Plato furnished the world with a code of ethics that seemed to serve the needs of humanity for hundreds of years. The same is true of the ecclesiasticism of Judah; but not

until we get the words of Jesus do we recognize that they alone will answer perpetually the human necessity, and that they need no alteration, for they are in accord with the omniscience of God. I do not think of any subject now before the world that is so little understood, or so thoroughly misunderstood as is Christian Science.

A celebrated Frenchman once said, "My history is being written by mine enemies."

I will not apply this statement in full to Christian Science, but it is a fact that almost the entire bulk of opinion concerning it proceeds from those who have not one atom of understanding of what it really is, and whose opinion refers solely to their own false concept of it.

There is a general impression however that it presents to the public two particular phases. One is as a religion, and the other is as a remedial or healing agency.

Let us consider its religious aspect. What is religion? True theology must pertain to God, Truth; false theology is a false conception and does not pertain to God but is error.

True theology pertains to the infinite and immutable and *must itself* be changeless and universal, otherwise it would be contrary to God.

Instead of there being a universal religion, reflecting the nature of divinity, there are thousands of beliefs — all different.

Only one of many contradictory statements of God can possibly be right. Which one is it? Because God is infinite, it does not follow, as a possibility, that he can be outlined and declared by an infinite variety of diverse and conflicting opinions.

It has come to be a habit of thought with us to assume that if a man subscribed to some religious belief and endeavored to live up to his highest sense of God and God's law, it was enough; but this amiable though fatal compromise must be seen as a most desolating error, and we must learn that to *know* God-*aright*, is Life eternal.

An erroneous, limited, finite human conception of Deity does not mean the consciousness of eternal Life. Nor have

we any assurance that we are obeying the laws of God, if we do not know what they are.

It is not sufficient that a man should obey his own opinion of what they are.

True religion must include the understanding of the universal Truth of God, and true worship must include obedience to the universal will or law of God. Only in this way can we "know God," and in this way alone will the image and likeness of God appear.

What is your conclusion, when you survey the bewildering array of beliefs about God, who can only be known as He is?

Do they indicate to your mind that the world at large understands God, and that religion at large really pertains to the one only, true God?

The Christian will admit that the Confucian does not know God, and the Mohammedan is certain that the Christian dog does not, but it is a matter of history, that the differences between the Christian sects themselves, have most disturbed the current of modern events. Continuing our definition of religion, let us inquire, what is Christianity? Shall we not say that it is the knowledge of God as taught by Jesus Christ, whom we are accustomed to describe as "God manifested in the flesh?"

If he manifested the unity of the Infinite, must we not see that the Truth he revealed is universal Truth; and if we say that he taught a religion, it must have been a universal religion; and if he established a church, it was a universal church?

If we as Christians are not manifesting this common understanding, is it not palpable that we do not understand the teachings of him who was the manifestation of divine unity?

At this point it is usually suggested that in all the fundamental and vital particulars the Christian religions are essentially the same.

Let us see if this is really so, and without making any extensive comparison of the different dogmas we can test

our thought on this subject by a few questions. Is it essentially the same to you whether you have been predestined and elected by God, to be damned or not? If you are a heathen, or an infant, is it, in that event essentially the same to you whether for that fact alone, you are to be damned or not? Is it essentially the same to you, whether human destiny is to be wrought out in universal salvation or eternal hell? Is it the same thing to you whether Christ is divine or not? Whether there is a personal devil or not, whether infants are regenerated by baptism or not, whether there is probationary opportunity after death or not, whether the Scripture record is unerring or not, or whether forgiveness of sin through the human process known as absolution, is valid and efficacious or not?

These few of many questions will serve to direct our thought and judgment to some of the denominational beliefs which are flatly denied and rejected by others.

Instead of being essentially the same, and essentially Christlike in effect, many of these beliefs have manifested themselves in the most desolating wars, murders, persecutions, torture, oppression, and other forms of violence and hatred that deface the pages of history.

Shall we ignore the current status of belief, thought, and events, and try to allure ourselves to the mischievous conclusion that these contentions have ceased,—that the Christian sects are now in harmonious accord with the mind which was also in Christ Jesus, and that the theology of to-day is in a state of permanent composure?

Upon this scene of conflicting dogmas and sectarian turmoil appears Christian Science as a new statement of the understanding of God as revealed by the words and works of Jesus.

It heralds itself, not as a new religious belief, but as a demonstrable declaration of God, and including or revealing a demonstrable understanding of the words and works of Jesus. It is a statement of Truth which all men can prove to be Truth.

In other words, it appears as a religion in the highest sense which is demonstrably true and universal.

In this respect it is unique in history. There is no other religion claiming to rest on a demonstrable principle, on proof rather than profession, on understanding and signs following, instead of belief and conjecture.

What does it declare? It affirms that God is the supreme Being, Infinite, omnipotent, omniscient, omnipresent, the Life of man and the universe, the allness of Truth, Love, Intelligence and Substance, "whom to know aright is Life eternal."

It affirms the immortality of Life, the divinity of Christ, and the actuality of his resurrection and ascension. It acknowledges him as the way and the only way of salvation. It demands absolute obedience to the ten commandments and the sermon on the mount. It demands the annihilation of sin and shows man how, not merely to resist, but to destroy it. It demands the elimination of disease, and shows humanity how this is to be accomplished. Its legitimate action is to reform the sinner, reclaim the infidel, to heal the sick and cast out evil of every kind, to establish a better citizenship, a grander manhood, a higher morality, a purer individual and social status, an expanded love for God and the neighbor, and the manifestation of the universal brotherhood of man in God, who is Love.

Unless human conduct is progressing in accord with this, it is not obedient to Christian Science: is it not in obedience to him who is the Way of salvation.

What is that way and how is it applicable to the needs of humanity? Let us first see what are the needs of humanity.

Look down the vistas of human experience and behold man in the fitful, though vain pursuit of satisfaction.

You behold the inveterate anguish of his lot, his poverty, his sin, his beds of pain and disease, the jails and asylums, the broken hearts, the hideous fear, the open graves and "man's inhumanity to man."

Now ask yourself: — Is humanity in need of salvation? If so where shall salvation be found?

Is it to be found in mystery and conjecture, in the mere promise of future felicity, or is it to be found in the speedy and actual destruction of evil?

The Bible says of our Saviour that he came to bear witness to the Truth, and that his mission was to destroy the works of the devil.

This then, is the real work of salvation — to destroy evil.

And how did he bear witness to the Truth or Science and manifest it, and how did he destroy the works of evil? By reforming the sinner, healing the sick, casting out devils, raising the dead and preaching this gospel of salvation, and he said that all that believed on him (understood his teachings) should do these things and greater things than these, and that there was no other way under heaven whereby man should be saved.

Obedience to this demand upon the followers of Christ manifested itself for three centuries in the healing of the sick as a natural phenomenon of Christianity.

Christian Science in its applicability to humanity is the declaration that there is a divine remedy available to man, and sets forth the rediscovery of the healing Principle of Christianity and the rule of demonstration whereby man may "acquaint himself with God and be at peace."

UNITY.

Love softly uttered "Unity," and Freedom had its birth;
Then ceased the man-made tumult and the weary strife of earth.
Each searching eye was lifted from the dull and lowly sod
And recognized in ever-present Love, one Common Father, — God.

Heart greeted heart, and hand met hand,
Throughout the breadth of all our land.
A Common Cause made all lives grand,
And common hopes were linked by Love's eternal band.

The all-pervading peace, which passeth understanding, reigned,
And eye met eye with gentle look and tender love unfeigned.
Existence was ennobled by the ever-present Good.
God's loving kindness wakened man to Love's grand brotherhood.

— *Wm. Bradford Dickson.*

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, —

BY THE REV. MARY B. G. EDDY.

HOW IT CAME TO ME.

IT came all clothed in brightness,
This wondrous book of Love;
It cheered my darkened chamber,
With Sunbeams from above.
It bore on angel pinions,
The word of Life to me;
It brought me leaves of healing,
From Life's ambrosial tree.

Its brightness knows no shadow,
For naught but God is there,
Portrayed in matchless mercy,
Which all mankind may share.
'Tis full of dazzling splendor,
That shines from every page;
Agleaming in the darkness,
Of this, and every age.

It points to Life Eternal; —
No other way is found,
That leads to God and Heaven,
From falsehood's treacherous ground.
'Tis "manna" to the hungry; —
And "whosoever will,"
May "freely" take the "Water,"
Of Love, his heart to fill.

The Bread of Life is broken,
To loyal hearts and true;
Reading the "old, old story,"
That ever seemeth new;
And sweet to those who love it; —
To "mortal sense" 'tis gall;
But Truth will change the "wormwood,"
For God is "All-in-all." — M. G. WALTERS.

GLIMMERINGS.

W. C.

[The following thoughts by a lawyer friend who only a short time since began to read Science and Health and the JOURNAL, are gladly published, as showing the readiness with which the receptive mind grasps much of the truth of Christian Science, and for the help they may be to others.—ED.]

EVERY century has some new flower of its own, which has been consecrated with the rare essence of all the floral loveliness it has gathered from the past. This is true in the Psychic as in Physical Nature. The Psychic *grandiflora* of our prolific age is Christian Science, whose beautiful bud begins to open as the century begins to close. Through its parting petals we catch glimpses in its golden heart of Christ's latest message to waiting man.

The All is everywhere wise and good and able.

Science means simply what is known of the All, within the scope of Spirit's view; but it is limited by human understanding.

Christian Science includes what is known of Christianity, and of man as a Christian being in his relation to the All.

The greatest glory of the individual will be the uplifting of the race which can rise no higher than its average unit. As the great lever for this uplifting, we proclaim the supremacy of Good over evil, which is only the absence of Good, as the sun shines not in the morning cloud-shadows, and darkness exists only where, for a time, the light comes not. If Good were actually instead of potentially everywhere (in human consciousness), Christian Science would be a completed achievement, and all would have on this earth reached the same plane of individual growth, and a splendor of existence of which we now but dream would be a present realization. In one sense we do all occupy the same plane, for each is an emanation of the same supreme Spirit. But an emanation is a manifestation of something through something else, and in the limitations of that something else,— mortal mind,— lie all our difficulties, and differences. It does not yet entirely relieve us of our difficulties to merely assert that there is no human body, and that there is no difficulty. The assertion of "all-good" and "no pain" will

be doubted until it can be demonstrated to be a fact of universal application. When we assert that "all is Good," we mean that Good is supreme and must prevail, and does prevail as we truly realize its supremacy. But as yet Good is only potentially universal,— that is, only partially apprehended by the human mind. If it did exist as a cognizable actuality, the Scientist's occupation, like Othello's, would be gone. It does now prevail in the sense that the sun always shines, but there are still many transient clouds, and one changing half of our round rolling earth shuts the light from the other half. Day chases the night, and night follows the day. Human beings are born into fetters, which it is our glorious task to aid in removing, trusting for the coming brightness of that radiant future when the day shall have caught up with itself, and there can be no night anywhere. That Good does not now everywhere prevail gives us our work. That we can aid in its universal prevailment, brings us present joy. That it will surely prevail ultimately, gives us our hope, and casts away all fear. Like all other things of earth, the media of mortal vision are relative. Is it any wonder that when viewing spiritual splendors, the purest glass in our soul's window seems flawed or blurred by the mists of human breath? We may wipe away the mists, but for a season the flaws remain, and the mists will return. At last we begin to realize the precious fact that our mission is not to escape into another world, but to develop the bliss of Heaven in this, among the friends who know and love us here.

The immortal leaven is working. What means even Herbert Spencer, the prophet of materialism? He says: "We are in the presence of an infinite and eternal energy from which all things proceed." He perhaps did not realize the inner splendor of the great truth he uttered. To him it was material, but it foreshadows the spirituality of even the materialists' better conceptions.

The records of our race sadly prove that the awe of one age becomes the mockery of the next. Truth alone remains. While present conditions last, we cannot ultimately rely upon deductive reasoning, because it must be based upon previous inductions. We cannot firmly depend upon such inductions, because we are never certain of all the facts; ergo, any reasoning from the human standpoint, is doubtful to a degree. Then we are reduced to an empiricism founded upon aggregate human experi-

ence, which at best is limited and delusive. Jesus Christ is our model, and His teachings are to all who understand them axiomatic truths. They would be so to all if they were truly understood. But they are not. Witness the mountains of conflicting exegetical literature, and the tortuous, overlapping, knotted, twisted, and snarled lines of sectarian religious dogma. But out of this maze of misunderstanding arose the necessity for Christian Science, whose great object is to better comprehend the Christ, and offer an exposition of his teachings which the universal brotherhood of man may accept.

A homely philosopher once said that "even the Almighty would not try to make a twenty-one year old man in a minute." No more can we expect a perfect human understanding of Christian Science in a day or a few years. The perfection of the individual on this plane is yet to come. To this end, we need new thought, new emotion, a new earthly standard of perfection, new literature, uncorrupted by the mental and moral toxicology of the past. As we believe in the supremacy of Good, we strive to eliminate evil wherever we can. Hence rather than taint the youthful mind with an unpurged Homer, Horace, Ovid, Virgil, or any other older and later writers, simply because they are labelled "classic" by self-constituted authority, we will sometime dare to expunge all literary obscenity from our school curriculum, and fill the minds of youth only with Truth, Purity and Goodness. Rather than train our children in the unchristian polemics of sectarian theology, we shall strive to evolve in their hearts the Truth that knows no doubt, the Hope that dreams no fear, and the Love that thinketh no evil.

May Christian Science be as the stone cut in the mountain which came down and filled the earth to destroy only evil, and become a broad, firm foundation for a great unselfish brotherhood who shall be bound by the sacred eternal tie of knowing, loving and doing only good!

These are some dreams of Christian Science in the heart of one who realizes that the vision is faint and blurred, but who believes that "the dawn is purpling." They are earnestly offered as possible help and encouragement to others who have yet received but glimmerings of the light which cannot fail.

"THE greatest homage we can pay to truth is to use it."
— *Emerson.*

MILESTONES.

CHARLOTTE B. DILLAGE.

" Farther out! yet how much farther?
Count the milestones, one by one.
Yea! not counting, only trusting —
It is better farther on! "

WHO am I? Whence came I? Whither am I going? Grave and momentous questions — fully and satisfactorily answered in Christian Science! This great truth grasped by the earnest student is not incompatible with the every-day duties of a busy existence.

From early childhood, I had sought long and earnestly for the " pot of gold," but never until now have I found it — " at the other end of the rainbow," which had so dazzled and bewildered my vision as to hinder me from finding the precious treasure.

My childhood and youth were passed in my mother's church, where I was thoroughly drilled in its catechism, and taught to believe that it was wicked and sinful not to keep awake through the long sermons. These lessons we learned well outwardly, assisted by our vigilant mother with cakes and caraway, to remind us of our duty and bring us back to that which to her seemed alone proper and right. This and other similar exactions of my mother's church did not better my condition or improve the effect of the catechism upon my rebellious spirit. Nevertheless the seeds of truth were planted in the tender soil of my young heart, by the tireless efforts and lovely example of my Sunday-school teacher, whose pure life still illuminates the remembrance of her sweet face.

These seeds were to germinate and bud and bloom, when the soil should become enriched, and my upward progress and search after more light and a purer atmosphere should conduce to their development.

After considerable experience and many advanced thoughts amidst the old conditions, at length my goal was reached in the true statements and glorious truths of Christian Science as opened up by the Teacher whom God has sent this age. There are other ways which are not true into which I at first entered,

hoping that the end had come of all the unrest which had filled my weary life. Alas! I had entered the darkest labyrinths of all, when I entered Christian Science (so-called) without a tried leader and faithful guide; and what I now pen is as a warning to those who shall come after me,— a friendly buoy swinging upon the hidden rocks that the bewildered may not faint or fall by the way. Take courage brother — whatever may mi ad, for as with me, Truth shall "lead thee on."

For two years, I heard very little of Mrs. Eddy, or Science and Health, and had never read this book until one year ago. I had however heard a great deal about others who believed in Magnetism, Will Power, Spiritualism, Theosophy etc., one after another of which my soul rejected, yet I still persistently sought for understanding of Truth.

In gratitude I must say that in one or two noble exceptions I found sympathy and help. Now I feel and know, that my wanderings have ceased, and the star of promise with its seven points of completeness has at last brought me to the true Bethlehem, the end of my unrest, the beginning of the understanding of Truth pure, and simple and satisfying.

I bow in humility and adoration to the Christ-child who has at last been born into my life.

LIFE.

FROM out the darkness of the night,
As wakening thought gropes for the Light,
A voice responsive, sweet and low,
Bids hope with brighter radiance glow.
I am the ever-present Life,
With power and peace and beauty rife.
In Love the heavens and earth I span: —
These are my thoughts revealed to man.
Each thought of good secure I hold,
'Tis mine reflected to unfold;
Impelled by Life's unceasing force,
It moves in ever onward course.
Hue, color, form,— all I impart,
With living grace and loving art,
To streams that laugh and never sigh,
To flowers that bloom nor ever die.
The pure in heart alone may see,
Sweet nature's face reflecting me.— H. McD.

DEFENDED CHRISTIAN SCIENCE.

To the Editor of the Sentinel.

After having read the discourse about Christian Science in your issue of June 3 by Rev. Wm. Chester, I desire to make a response. It does not look reasonable to me that any persons sincere in their desire to learn about this subject should go to a Presbyterian minister to find out! When one wishes to learn of the Presbyterian doctrine, does he go to a Lutheran? Or a Baptist to a Unitarian? It seems to me they would naturally go to those who are directly engaged in this line of thought, and whose time is given in imparting it.

It is significantly true, as the minister says, that "very many among the most cultured and thoughtful classes in almost every community are among the disciples of Christian Science." Careful estimates place the number of adherents at over a million, though a small fraction of this number are identified with its organizations. Business men like truthful statistics, and these show over one hundred organized churches and double the number of societies, which maintain regular Sunday services. There are nearly one hundred dispensaries and reading rooms, with a rapidly growing demand for standard works and periodicals. This showing is of importance, and with such signs of growth, it is not readily discernible how this understanding "will have its day and die out."

After citing cases and commenting on Mrs. Eddy's text-book "Science and Health" by saying, "There is no denying that there are many ailments that can be cured if you believe in certain scientific statements" and "if this were all that Christian Science claimed we would welcome it as most helpful in giving a fulcrum for the imagination of many to work upon," the minister says: "We dishonor God by not using remedies." Did Jesus use them? When he sent out the seventy, did he instruct them what remedies to use? A distinguished doctor of to-day says: "Of the nature of disease, and from whence it comes, we still know nothing, but thanks to chemistry, we have new supplies of ammunition. For every drug of our fathers we now have a hundred. We have chlorides, and bromides without number. Sulphates, nitrates, hydrochlorates and prussiates beyond count. But we do not believe in heroic doses — we give but little medicine at a time and change it often."

After giving half of the discourse to the science (doctors') side the minister says: "If this subject limited itself to the physical domain we would be content to leave it unnoticed." A doctor of this city says: "The theology of Christian Science is beautiful, but the medical part is all wrong." From a business standpoint this looks as though it was treated very much like a straight matter of business by both

parties. The doctor — It takes my patients. The minister — It takes my church members.

Dr. Lyman Abbott of Plymouth church, Brooklyn, in advising through a friend a brother minister who was very much disturbed over what he termed a Christian Science craze that had broken out in his parish, and who had asked the doctor's advice, says, "Let him recognize frankly and maintain stoutly all that is good and true and beautiful in Christian Science; let him see the truth there is in it and preach that truth. But will he not then be liable to be called a Christian Scientist? Very likely, * * He may impair his reputation for orthodoxy, but that does not much matter, provided he wins added efficiency in service, and he need not be discouraged if, in spite of his best efforts some of his flock abandon the church of their fathers for a new sanctuary." How much fairer are such sentiments, openly expressed in "The Outlook," than the sentiments of those who satirically condemn this doctrine, and then, perhaps, plagiarize from their textbook "Science and Health" (as many ministers all over the land are now doing). This book, written by the Rev. Mary Baker Eddy, the discoverer and founder of Christian Science, has healed thousands of people, both physically and morally by reading it, and is now in its eighty-fourth edition, nearly double the number given credit for it by Mr. Chester. The best friendly advice I can give your readers on this point is to say: Read this book.— *A Business Man, in Milwaukee Sentinel.*

THE Christian Science Journal for September composes remarkable symposium of lesson and lecture. "Christian Science in Business," by George W. Delano, is a practical and simple application of the Law of Truth to the every-day life; "The Sabbath Breakers," by David N. McKee, is a careful review of this question from the Christian Science standpoint; "Abram's Faith," by S. Lednum Meyers, is a strong illustration; "Forgiveness" by Isabella Lamont; "The Real and the Unreal," by Edward E. Norwood; "Love, Sacrifice and Atonement," by Wm. Bradford Dickson; "Seeking the Truth," by W. B. Bullen; "Over-Enthusiasm," by A. S. S.; "The True Garnisher," by F. J. M., make up a number which will be welcomed by every truth-seeker. Published by the Christian Science Publishing Co., 62 Boylston street, Boston, Mass.; subscription $2 per year.— *Western Watchman.*

THERE are no disappointments to those whose wills are buried in the will of God.

— *F. W. Faber.*

So much as we are quiet and cheerful upon good ground, so much we live, and are, as it were, in heaven.

— *R. Sibbes.*

NOTES FROM THE FIELD.

IN response to the suggestion in the *Journal*, I send you a short sketch of my experience in gaining an understanding of Christian Science, which makes whole all who come into its blessed light.

The healing was not done at once, and by another. I had literally to work out my own salvation, from sin and its results. But I at once saw that Christian Science was the way through which all mystery must be cleared up; and that it would reveal to my waiting heart a resting place. This was enough then, for the day star of hope had indeed risen, and healing I felt was assured.

I had been taught from childhood orthodox views of God, the Saviour, heaven, and the place of eternal punishment; but as I grew older I found no comfort in a doctrine which could not be understood. In vain I asked the minister who baptized me the meaning of certain passages in the Bible. He could only reply: "We must leave all to God, my child. I cannot answer you." As time passed on the way grew darker, and mind and body bore the marks of the struggle for rest. How I prayed and cried out to God for help which never *came!* How sad the thought that to-day thousands are crying out in anguish to a God who does not hear — a God created by their own false sense of their needs.

Thus the years came and went, until I found myself in middle life, foot-sore and weary. When I was ready to leave all that had proved itself to be of no avail "in time of trouble," the blessing came.

Seven years ago last Christmas a friend presented me with a receipted bill for one week's treatment in Christian Science, and a few days later Science and Health was brought me by the same kind hand. How eagerly I read, and how the words satisfied! My hope was sweet beyond words to express; for I felt the Truth, not yet revealed to my waiting thought. Again and again I exclaimed, "It is all here in this precious book!" It answered all questions, changed one by one my false views, and so gradually restored me to health. The haunting dread of

what lay beyond the grave was banished, and has never returned. Now there is no doubt to wound so cruelly the hope born of understanding, for Truth is demonstrated. Life is now an anthem of thanksgiving; for I know that the Truth as it is in Christ Jesus, is revealed to humanity. When my heart goes out in gratitude to the Wayshower, and to my faithful teacher, and for our perfect guide, Science and Health with Key to the Scriptures, I cannot express my thankfulness that I am permitted to gain even a little of this blessed Truth, which proves clearly through demonstration, that it is indeed, "God with us." — M. E. D.

I HAD taken medicine from the time I was five years old until seven years ago last March. I had tried all kinds of doctors and taken something over twenty kinds of patent medicine.

Instead of getting relief I steadily grew worse, the last doctor saying he could do nothing for me as I had a claim that could not be healed.

About that time a converted gambler came to our town and held meetings in the M. E. Church for a number of weeks. He created quite a stir among church-going people, and some went to hear him who were not in the habit of going. Among the rest I went — more from curiosity than anything else; became interested, was convicted of sin — then I began to think as I never had before.

For the first time in my life I began to realize the condition I was in. According to the old line of thought I could not live very long. I prayed the Lord to heal me, soul and body, but got no relief. I tried to make myself believe I had to die, that I was too wicked for God to help me; and yet I did not want to give up all hope of being saved and healed.

An old gentleman who had taken quite an interest in me had been to Omaha, Neb., to see a Christian Scientist and was healed. The day after he came home he came to see me and told me what had been done for him. He was very anxious for me to take treatment, and as they were Christians and I did not have to take medicine, I said that was what I wanted and believed I would be healed.

I wrote for treatment the same day (March 25th). I soon began to improve, and continued to do so until in June, when I realized I was well. I did not have an ache or a pain. I told

nearly everybody I saw that I was healed, and that Christian Science had done what doctors and *materia medica* could not do. I told it on the street and in the church, (M. E.) for as I had joined the church on probation I attended all the meetings.

I knew I had been healed physically, but there was something lacking spiritually. The minister told me I was all right, that I had been healed through the prayers of the church. I knew better. I was after the Truth and had not found it yet.

I purchased a copy of Science and Health and began to read. The more I read, the more I was convinced I had found the Truth I was looking for. Then I was converted and not until then. While demonstrating Christian Science to some extent I am just as hungry for the Truth as ever.

Inasmuch as we humble ourselves and obey God, and comply with the teachings of our Leader we can demonstrate the allness of God — (Good).— JOHN P. SMITH, HENNESSEY, OKLAHOMA.

WE thank God for Truth and Love; we rejoice when youth and middle age come into the understanding of divine Science, but like the psalmist, we sing songs of praise and thanksgiving when the aged turn to the arms of omnipotent Love.

She is a beautiful lady with few gray hairs or wrinkles although to mortal sense she has lived seventy-five years. She counts her real age from the time she first learned to demonstrate Truth.

A church member for many years, she lived in the "fear of the Lord" and vainly tried to cure the ills of the flesh by the use of medicine. The loss of all most dear, brought her the "willing mind" and she listened gladly to the words of Science and Health, but laws of mortal mind, strengthened by long years of belief held her in bondage. Every autumn for many years she was laid upon a bed of suffering, and like many another, tried in vain to find health through material means.

After learning a little of Christian Science, she tried to combine Science and medicine; although earnestly desiring Truth she could not let go wholly of material remedies, thinking in her ignorance that God would bless the means used for her relief. Patiently she was led along the rugged path of Truth, guided by divine Love; she read and studied Science and Health and her Bible, until light dawned upon her. Slowly at first, for as she said, "I feel very strong until I am ill then it seems as if I must

take medicine. I have depended on tonics all my life, and have not yet grasped the thought that God is my only strength and vigor."

But she did not turn back and gradually these mortal beliefs lost their power to annoy and perplex. When the temptation of sickness or sin comes to her, she battles with the enemy; as she expresses it, "I take the broom and sweep out all the serpent thoughts, and shut the door upon them." When the light shines darkness disappears. For a long time certain articles of food seemed to cause distress but now, "I do not know anything about my stomach and do not fear." Thus she has overcome her enemy and demonstrated the power of mind over matter. The old man and his beliefs are disappearing, and the new man clad in the garments of Truth is being revealed. In the words of her favorite hymn: —

"In Thee, O Spirit, true and tender
I find my Life, as God's own child;
Within Thy Light of glorious splendor
I lose the earth-clouds, drear and wild.

"In Thee I have no pain or sorrow
No anxious thought, no load of care.
Thou art the same to-day, to-morrow;
Thy Love and Truth are everywhere."—E.

UNTIL about one year ago I had no thought of investigating Christian Science. Previously to that time it had been presented to me in such a way that I condemned it as unreasonable and absurd. At that time it was presented to me in a more reasonable light. I determined to divest myself of prejudice (as far as was possible) and investigate it, thinking that if there was anything in it, it was for me as well as others; that I surely needed it, and if I found no good in it, I could with some show of reason, condemn it.

I had been reading Science and Health about two weeks, when one morning I wanted my cane; it had been misplaced and while looking for it the thought came to me, if all is Mind I need no cane. I went out without it, and have not used it at all since, and do not need it as a support, but for a time I did miss it in my hand. I had used it for years as a support to a very lame back.

I went much stooped because it pained me to straighten up,

but from the time I laid my cane aside I straightened up, free from pain. Occasionally I have a slight pain in my back, but it is nothing to compare with what it had been.

In a short time after laying my cane aside my pipe and tobacco went out into the street and have not returned. I had smoked for sixty-five years, and chewed for fifty. I have no desire for either of them, in fact the smoke is offensive to me.

Many times before I had tried to quit, but the desire for it was so strong that I would go back to it, and when I tried to "taper off" I would make the taper end the longest.

Many other physical claims have disappeared, and it is a common thing for acquaintances to say when they meet me, "You look better than I have seen you for years, what have you been doing?" My reply is, I not only look better, but feel better, and am better, and Christian Science has done it.

With all this I seem to have very little spiritual understanding of the Truth; am endeavoring to get more but it seems slow. If there is a shorter road to it than I have found, I should like to be directed to it.— J. S. M., JOPLIN, MO.

FOR six years I have been holding to Truth, and have had much fruit in return for efforts made. When I felt weak I found I was strong. I am a member of a Bible class which began with only three members. Now we have nineteen beside many others who come occasionally. Our Friday evening meetings are also well attended.

We use the *Christian Science Quarterly*, and the Bible and Science and Health is our teacher. Each member is to bring out the best thought possible. Our little class at one time sent $55.00 for the building of the Mother Church in Boston, and at various other times individual contributions have been sent.

We can best show our appreciation of our cause through demonstration, and nearly all are doing something in that line. One case a lady discharged from our city hospital as incurable is now a living monument of this Truth.— MRS. J. B. B., CALIFORNIA, AVE., PROVIDENCE, R. I.

DEAR JOURNAL: — In connection with the subject of mistakes, experience has taught me a lesson which I should like to pass on, if you think it will be of any value to others.

When suffering brings to our consciousness that we have made a mistake, it is wise to correct, not the consequences, but the cause of the mistake. We cannot perhaps, and often ought not, to leave the position we have brought ourselves into. But I have found that self-love, self-righteousness, self-ignorance, self-will, are to be found at the bottom of each mistake, and that I can never be where these qualities cannot be resisted, and supplanted with humility and love.

I have also found that the habit of attending to little duties, such as we generally call material, is very useful in times of depression.— A. H. W.

MRS. M. F. EASTAMAN: Please find enclosed $1.00. I also send thanks for being received as a member of the "Mother Church."

I did not send this as soon as I received my letter of acceptance for the good reason that I only had ten cents at the time; and this happens to be the last dollar I have, so it surely may be called the "widow's mite."

I am a widow with five children, and have no income except what I make by sewing etc. But I have learned to seek first God and His righteousness, and know all will be added.— MRS. L. L., SAN BERNARDINO, CALIF.

I HAD suffered for over three years with dyspepsia; was treated by several doctors, and had tried everything I could hear of, hoping to find relief in something. Nothing I ever tried helped me, and I was growing worse. I was told of Christian Science, but I thought if medicine could not cure me, those people could not. However after suffering awhile longer, I was persuaded to give them a trial. I felt immediate relief, and in a few treatments I was entirely healed. I was also cured of salt rheum on my hands. My hands are now as soft and smooth as one who never does any work, and I do all kinds of it.— MRS. W. W.

EXTRACT from a letter shows how the leaven is working. "At last Truth is being recognized in L—. I sent for another book yesterday and to-night a lady called to ask how she could learn about Christian Science as she was very much interested in it."

EDITOR'S TABLE.

THE office of the clergyman correctly understood and rightly performed, is a high and important one. Many millions of people look to the clergy for their spiritual guidance, and for a true and full interpretation of the Scriptures. It is true that of late years the laity are becoming more their own Bible students, and their own preachers and interpreters of Holy Writ. They are growing more and more into the notion that they can do their own thinking, their own Bible reading, and their own praying. Yet notwithstanding this, as we have said, large numbers turn to the clergy as their priests and apostles in spiritual affairs.

It need scarcely be suggested then, that the clergy bear upon their shoulders a grave responsibility. Should they not, therefore, hesitate to attack or denounce, or in the slightest degree, raise their voice against any system whose purpose is even in the direction of good, although it differ from their standards? Not only so, but should they not carefully investigate and understand what it is they are attacking lest perchance they may be mistaken therein? If, for instance, any single utterance or sermon should prevent one person from coming into a better understanding of divine Truth, or from being healed of a disease (especially if it be beyond the reach of ordinary methods of healing), or relieved of a single pain or sorrow, they have thereby done a wrong to that person. Whatever is wrongful is sinful, and under our supposition, the clergyman is at least running the risk of committing a sin.

The only answer to this supposition would be the oft-repeated claim that the person's sickness might have a chastening effect and thereby bring the patient nearer to God, and thus the clergyman might be doing his friend a kindness in preventing his restoration to health. If this be the answer, may we not properly ask our clerical friend to be consistent and apply this rule as a general one? If it is God's will — and God's will is God's law — that in this particular case the sick man should remain sick unto death that he might be chastened, is it not likely that a similar cause would have a similar effect in all

cases? God's law is unvarying. Like cause produces like effect in every instance. God is not a capricious and vacillating God. The Scriptures unqualifiedly declare him to be "the same yesterday, to-day, and forever"; they also as unqualifiedly declare him to be the God of the living, not of the dead. Yet notwithstanding our clerical friend's suppositious answer, we have not the slightest doubt but that if a dangerously sick parishioner should come to him for advice as to what he should do, he would without a moment's hesitation tell him to go to a physician and get cured if he could.

If he believed in the allopathic school he would doubtless advise him to go to a physician of that school; if in the homeopathic, to one of that school. He would not stop even to inquire if he were not thereby giving him counsel which might tend to prevent his being chastened through sickness, and thus running a possible risk of attempting to thwart God's purpose concerning his parishioner. He would not stop to argue the question as to why if this sheep of his fold were in need of divine correction through sickness, he should advise him to seek the interposition of human aid to interfere with the divine purpose. We feel safe in saying this would have no place in his thought. It is right, according to this conception, to be sick under divine law for the chastening it brings, but it is also right to get well, if possible, through the skill of the physician, regardless of the divine purpose. Is not this a fair statement of our good friend's convenient logic? Now if our parishioner should suggest to his spiritual adviser that he had a number of friends who had been healed through Christian Science of diseases for which the physicians could do nothing, what would the latter do? If he assented to it he would be doing an act at variance with his attitude toward Christian Science. He would be practically admitting that his attack upon it was wrong. If on the other hand, he advised him not to try it, he would be attempting to deprive him of an inherent right and privilege, and if his advice were heeded, the sick man might be doomed to an early and unnecessary death thereby.

If our above supposition concerning that which tends in the direction of good be correct, how much more care should be observed in attacking a system which is based wholly upon the Bible, which claims to heal, and does heal, in accordance with its teachings, and which has proved in almost numberless cases

during the last quarter of a century, its ability to heal the sick of every form and character of disease, and in thousands of instances has raised from beds of pain and suffering those for whom the other systems had no relief! Not only so, but many tnousands have testified to having been raised to a higher spiritual plane and obtained a peace, a joy, and a satisfaction to which they were formerly strangers. This may seem like a broad assertion. It can be verified by proof as indisputable as any of which the human mind can take cognizance. Are the clergy who make the attacks prepared to dispute it? Mere arbitrary denial will not suffice. Nor will the foolish asseveration that it is of the devil satisfy the awakened thought of this age. The clergy are compelled to admit the facts of healing, but not understanding the law by which it is done, they conveniently deduce that it is of the devil, he being, according to their conception, the greatest power in the universe, next to God himself. It will be necessary for them in order to secure a respectful hearing to find some more convincing method of attack. Bitter denunciation, extravagant expletives, attempted ridicule, blunt denial of well-known facts, are of no sort of avail in the face of actual knowledge and experiences which are as tangible to those who have enjoyed, and are daily enjoying them, as the fact of existence itself. Nor are this knowledge and these experiences confined to any one locality, but they extend in greater or less degree to nearly every town, village and hamlet in this country, and to many parts of Europe and the East.

As shown in our last issue, a number of clergymen have of late seen fit to assail Christian Science, and in all but one single instance, of those whose sermons have come to our notice, their methods were of the character above referred to. Without the slightest purpose of entering into controversy with them, or any of them, we shall take occasion to notice some of their methods and arguments, more for the emphasis which results to Christian Science by comparison and fair analysis, than for any other reason.

It is always admissable to inquire who or what it is that attacks. As evidence of what it is that is attacking in the cases in question, we will quote from two of them. One makes this statement: "If we cannot trust the testimony of our senses in their normal action, we cannot trust our reason, our consciousness, our memory, our intelligence, and absolutely nothing remains for us to build any conviction upon."

Another says: "The next wonder is that any one could think twice of such preposterous absurdities that violate the testimony of the five senses. . . . The very system then, physically, is founded upon the contradiction of every sense that we possess by which we *receive all our knowledge in the universe.*"

While all the sermons we have read do not in just the same words place their point of view where these do, yet it is easily seen that all do in fact start from a common point. All are looking from the level of the physical senses.

As well might they undertake to learn Greek by studying Chinese as to undertake to spiritually interpret the Scripture from a physical standpoint, — that is, from the standpoint of the five physical senses, which, says our assailant, is "every sense that we possess by which we receive all our knowledge in the universe."

Is it any wonder that the meaning of our text-book, Science and Health with Key to the Scriptures, is distorted, misconstrued, mangled and turned upside down by these gentlemen? Is it strange that looking through their poor physical eyes alone, they see Science and Health to be contradictory of *their reading* of the Scriptures?

It is a common practice for our assailants to place a statement of Science and Health opposite to a Scriptural passage which they conceive to be in conflict one with the other. Suppose we indulge for a moment in similar practice.

"If we cannot trust the testimony of our senses in their normal action, we cannot trust our reason, our consciousness, our memory, our intelligence, and absolutely nothing remains for us to build any conviction upon."

"Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 8: 44.

God forbid: yea, let God be true, but every man a liar." Rom. 3: 4.

"The next wonder is that any one can think twice of such preposterous absurdities that violate the testimony of the five senses. The very system then, physically, is founded upon the contradiction

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Which things we speak, not in the

of every sense that we possess by which we receive all our knowledge in the universe."

words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 Cor. 13, 14.

There is a natural body, and there is a spiritual body." 1 Cor. 15: 44.

We suppose it is not necessary to say that the five physical senses are the sense of sight, smell, taste, feeling, hearing, or that these senses are strictly corporeal. They are the vehicles through which sin is committed when it expresses itself in physical action. When the murderer commits murder he expresses his murderous thought through his physical acts. When a man steals he expresses the theft physically. When he commits adultery, he expresses the act physically. When he lies, he expresses the lie through his physical organs of speech. So with all acts of which the world now takes cognizance as constituting crime, fraud and deception, — they are all physical expressions of the mental condition lying back of them. Do not these constitute what Paul calls the "natural man"? If not, what is the natural man to whom he refers? Those "manly" conditions which are capable of expressing so much crime and wickedness surely do not constitute the "spiritual man" to whom he refers. Paul simply refers back to Jesus' definition of mortal man, or the man of the five physical senses who is of his father the devil, who in turn was a liar from the beginning and had no truth in him. Then we have the express authority of both Jesus and Paul that the natural man, he of the five physical senses, belongs on the side of the devil (evil), and cannot spiritually discern, for to him the things of God, the definitions and interpretations of Scripture from the standpoint above the physical, are blind and meaningless,— "foolishness." And herein lies the great distinguishing difference between the aforesaid theological standpoint of Scriptural interpretation and that of Science and Health. The former, as these theologians from whom we quote very clearly show, make their interpretations from the physical standpoint, declaring that there is no other, because "every sense that we possess by which we receive all our knowledge in the universe" is a physical sense. Then we must learn of God and all things pertaining to the spiritual through the media of the five physical senses. All other channels, if these premises be true, are effectually and forever cut off.

The "universe" includes infinity and eternity. Hence if we have no other means of understanding than those here conceded us, we are eternally and infinitely limited to them. The natural man is the eternal man, and must forever continue to live in the regions of perpetual darkness where he cannot spiritually discern, and where the things of the Spirit of God shall be foolishness to him. This is where the logic of our theological friends would inevitably lead. In the imploring language of Paul we exclaim, "God forbid: let God be true but every (natural) man a liar."

We have above quoted only a few Scriptural references in refutation of our theological friends' position with reference to the intelligence of the five physical senses. We will quote a few more:

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not yet carnal,. and walk as (natural) men? For while one saith, I am of Paul: and another of Appolos; are ye not yet carnal?" We trust it will not be maintained that this was limited to the apostolic days, and had no reference to the carnality of coming ages, or even of our own great age.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God." Rom. 8: 5–8.

Will our good friends explain the difference between the carnal man, or the man of the flesh, and the natural man, and also between the carnal and natural man and the man of the five physical senses? If the latter do not constitute the carnal and natural man, where shall he be found? Who or what does constitute him? In view of these Scriptural definitions, will it still be maintained that the five physical senses are the only means by which we can know of the universe and what is in it? Or do these gentlemen hold that God's universe is something apart from God himself, and that his universe must be and can only be understood from the evidence of the five physical senses, while God must be understood spiritually? This sort of reason-

ing would lead to a double universe, and would make the name "universe" a misnomer. It is this false conception of a dual universe and power that leads to the misapprehension of Scripture. Never until we get the conception that God is what the Scriptures declare him to be as plainly as they declare anything else,— that he is "all and in all, over all, above all, and through all," and that "there is none beside him;" and the further conception that the man of the five physical senses is the Adam man, whose father is the devil, and that every evidence which they present of life and intelligence and goodness is false, delusive, untrue, and utterly unreliable, will we grasp the Science of Being, be able truly to interpret Scripture, or preach the Gospel of Jesus Christ as he preached it and taught it should be preached.

In conclusion we ask: Can we, from the evidence of the corporeal senses explain Jesus' immaculate conception, his supernormal birth, his acts of healing the sick, destroying sin, raising the dead, walking upon the water, changing the water into wine, and his many other miraculous acts; his crucifixion, his resurrection, his reappearance to his disciples, his final ascension? Do not the evidences of this physical man contradict every one of these things? Can we explain from the physical standpoint, the meaning of such of his sayings as these:

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul." Would it be possible for the physical man to comply with this command?

"Therefore whatsoever things ye would that men should do unto you, do ye even so to them, for this is the law and the prophets?" Can the carnal, natural, five-sense man possibly fulfil all the law and the prophets?

"Be ye perfect even as your Father in heaven is perfect." Can the man of sin, the man of the flesh, he whose father is of the devil, become perfect even as God is perfect? Is it possible that only this man can know of the universe? "God forbid!"

WILL not our contributors observe more fully the rule not to quote profusely from the Bible? Enough quotations to emphasize a point is well, but there is danger of running into the habit of "padding." We are unable to make use of some articles sent us for this reason.

PUBLISHER'S DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

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OUR new Catalogue for 1894–5 will be ready to mail about the 15th of November. When selecting bibles and other books for the holidays use only the new catalogue as there is a larger assortment and some reduction in prices.

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CHRISTIAN SCIENCE JOURNAL.

The Mother Church building must be completed this year. Let all who can and will contribute do so at once. More funds are imperatively needed.

The funds must be in the hands of the treasurer, S. A. Chase, box 136, Fall River, Mass., before Dec. 25, 1894.

By order of the

C. S. BOARD OF DIRECTORS.

Also, I would extend a wider invitation to Christian Scientists' students,—those who are ready for the table of our Lord. So should we follow Christ's teachings, so bury the dead past, so loving one another, go forth to the full vintage time, exemplifying what we profess. But some of the older members are not quite ready to take this advanced step in the full spirit of that charity which thinketh no evil, and if it be not taken thus, it is impractical, unfruitful, Soulless.

I am not unmindful of the "whisperers," the unspiritual

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barren minds, breathing hatred and falsehood ignorantly, or maliciously, mentally and audibly, at work on the apathetic consciences — sowing seedlings of strife. Declaring in the dark, "Mrs. Eddy is a tyrant, and she is hurting you shockingly" — words that are vain when themselves know, that as masked murderers, they are seeking to blind the eyes of my students as to their teacher, the sooner to kill them morally and physically.

By reason of this dernier infirmity of iniquity, "Be not deceived, God is not mocked." Ask your God, and mine, if this be so; ask my household if such is my intent or act towards any one; ask those who know me best, if I counsel or devise aught that hurts another's health, morals or prosperity. My deepest desires, and daily labors, go to prove that I love my enemies, and would help all to gain the abiding consciousness of health, happiness and Heaven.

I hate no one, and love others more than they love me. As I now understand Christian Science, I would sooner harm myself than another, lest by breaking Christ's command, "Thou shalt love thy neighbor as thyself," I should lose my hope of Heaven.

The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it, therefore, I did this even as a surgeon who wounds to heal. I was a scribe under orders, and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks?

Being often reported as saying what never escaped from my lips when rehearsing facts concerning others who were reporting falsehoods about me, I have been sorry, and wished I were wise enough to guard against that temptation. Oh! may the love that is talked be felt, and so lived that when weighed in the scales of God, we be not found wanting. Love is consistent, uniform, sympathetic, self sacrificing, unutterably kind, even that which lays all upon the altar, speechless and alone bears all burdens, suffers all inflictions, endures all piercing for your sake, and for the Kingdom of Heaven.

TRUE KNOWLEDGE.

OUTLINE of a sermon delivered in the Church of Christ, Scientist, Detroit, Michigan, by Annie M. Knott, C. S. D.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you alway, even unto the end of the world." Matt. 28; 19, 20.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."— Matt. 5: 19.

THIS subject has been selected because of the question asked at a recent meeting of this church relative to what Christian Scientists think about the statement made by St. John,— "Ye need not that any man teach you;" and also because of an attack lately made from one of the pulpits of this city upon Christian Science, in that it professes to teach the method by which Jesus imparted to his disciples the knowledge required for healing the sick.

It was objected that Jesus never taught, but demanded only faith of his disciples, and farther that he bestowed upon them a supernatural gift which was not intended to continue beyond his time.

It is easy to see how readily blind prejudice may be appealed to and aroused by thoughtless statements which have no foundation in Truth and no support in the facts presented in the gospel narrative; but it is a pleasant task to turn the light of Truth upon the chaos of modern religious thought,— not for the purpose of establishing creed or dogma, but for the alleviation of suffering, and for the uplifting of human thought.

If we begin with St. John's statement, "Ye need not that any man teach you," *this* taken literally would forbid and exclude all human learning, and would render wholly unnecessary the long years of study in which ministers of the gospel are fitted for their life work, in many cases

losing their own sense of health in acquiring this knowledge, and never gaining that possessed by Jesus and his followers, — the knowledge through which the sick were healed and the dead raised.

Jesus said,— "Learn of me;" and when he sent out his students to preach the gospel he also commanded them to heal the sick.

What then did Jesus teach first of all? Was it not what Life is?

The familiar adage may be recalled here,— "Live and learn," and that we must live first, all will surely admit. An infant has seemingly no consciousness, save of life, and Christ said that it was necessary to become as babes, that is to know nothing but life at first — then comes the unfolding of Mind and its wonderful laws, relating the growing child of the kingdom, first of all to his Father in Heaven, then to his brethren, and finally to everything in the limitless realm of good.

Before going further we had best meet the question sure to suggest itself,— How is Life to be learned? The answer comes at once to those who have studied Christian Science, By unlearning its opposite.

It is impossible for the Christian Scientist to separate Christ's words and mighty works from the statements found in Science and Health with Key to the Scriptures, by Rev. Mary B. G. Eddy, Discoverer and Founder of Christian Science, and the present demonstration of Truth. We instinctively go back to Jesus' life for the proof of the statements found in this wonderful book, and see that what God hath joined together man cannot put asunder.

It is curiously suggestive to observe that in the quest of knowledge to heal at the present period mortal mind goes not to Life for life, but seeks in the dead body the secrets which may aid in baffling disease and prolonging existence, and in poisons, the remedy for the same.

We are taught in Christian Science that disease has no entity, any more than darkness has — i. e., as there is no center from which darkness radiates it can never displace

light, so disease has no principle, place, nor power, and can never destroy life.

In the clear consciousness of Divine Science Jesus said to the false sense which declared Jairus' daughter dead, "Give place; for the maid is not dead." And Science calls upon the Christianity of this nineteenth century to come up to the spirit and power of this demonstration.

When Christ said, "Learn of me," he meant that through the Principle which he taught, the purpose of good in creation would be unfolded in sublimity and simplicity.

Your pastor was once asked by a highly educated man if it would be necessary for him to give up all that he had learned in years of intellectual toil in order to be a Christian Scientist. The question was asked in perfectly good faith.

The answer was — that all statements of physical science must be reversed, and then human knowledge may be found useful.

Take the science of astronomy for example as taught at present. Many seemingly important discoveries have been made in late years, but is human existence better because of this? Is there less sin, sickness, death, or less poverty in the world, because we know with comparative accuracy the movements of the planets, their distances from each other and their constituent elements? "No, that is not claimed," is the answer, "but it develops the mind"

What proof is there that such is the case when often in the pursuit of these studies the health is sacrificed, according to belief, and failure marks the career of so many?

In Christian Science the uplifting of the individual first is aimed at, bringing health and harmony, and as a necessary consequence the right unfolding of thought from Principle to Idea. Thus it will be found that Science is an emanation from the Divine Mind, and human language will no longer express evil, moral or physical, for the belief in evil will be overcome, and the words which express it eliminated from consciousness — the "new tongue" will convey Intelligence, Good, for Truth knows not evil.

Christ's command, "Go, and teach all nations," has acquired a richer meaning in the light of Christian Science, which is no mere theory, but demonstrable Truth.

The individual who devotes the same time and attention to the study of this subject that so many do to the acquirement of the knowledge "that passeth away," finds as his reward, health and strength, and a quickening of the intellectual faculties, so that the fulfilling of all right tasks becomes not a burden, but a positive joy. Let none imagine, however, that this great good can come to any without practical devotedness to a lofty ideal.

It is well to remember in this connection the men who have risen to eminence in this country out of the direst poverty, slaving for hours daily to earn a pittance with which to buy food and books, and then at night in a cold and cheerless room toiling alone and unaided to gain that knowledge which in the world is believed to be power.

Ah, if we would ever rise, we must,

"Do noble things, not dream them all day long."

There lives not any one to-day who can say that any honest effort made in acquiring this spiritual knowledge is without a rich reward.

As in the parable of the sower, it is "some thirty, some sixty, and some an hundred fold." Above all we must love the Truth and give ourselves for it.

Are we not right then in honoring above all others in this age the one who has revealed anew the infinite meaning of Christ's words, and showing that we are consistent Christians by "observing all things" that he commanded?

God has given us our Leader who has given us Science and Health, and we must never hesitate to

"Publish it to all the earth abroad.
Though creeds be shaken and old idols nod,
Truth cannot suffer for she's born of God."

CHRIST — the one great word
Well worth all languages in earth or Heaven.—*Bailey.*

CHRISTIAN SCIENCE IS CHRISTIAN.

MISS SARAH J. CLARK REPLIES TO REV. J. L. BRANDT.

MISS Sarah J. Clark, pastor of the First Church of Christ, Scientist, criticized the recent utterances of Rev. J. L. Brandt in a sermon to her people yesterday morning. Her comments were made "without malice," and were rather of pity that he had not reached the height where he could appreciate the sublime truth of Christian Science. She chose as a suitable text the words in Acts 5: 39: "But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." Her theme was: "Christian Science is Christian." She said in part: "Christianity, Webster says, is the religion founded by Christ. To believe in Christ is the highest aim of man. Christian Science honors God and creation. It clears away the mists.

"Christian Science is Christian because it is founded on Scripture. The Scriptures are sacred to the Christian Scientist because they are his guide to eternal life. Christian Science makes Christianity practical and demonstrable."

Miss Clark spoke of the sensationalism of Rev. J. L. Brandt, and said that his arguments were based on disconnected sentences found in "Science and Health."

In reply to the charge made by Rev. Mr. Brandt that the Christian Scientist did not believe in a personal God she said it depended upon the construction put on the word "personal."

If it meant that God was a person similar to man who rules the universe, she said, they would plead guilty to the charge. That idea would lessen the true conception of God. The Christian Scientist enlarges the idea of Deity beyond that.— *Toledo Blade.*

No trumpet-blast profaned
The hour in which the prince of peace was born;
No bloody streamlet stained
Earth's silver rivers on that sacred morn;
But, o'er the peaceful plain,
The war-horse drew the peasant's loaded wain.

— *Bryant.*

THE CHURCH OF CHRIST.

MARY BROOKINS.

"As Christ also loved the church, and gave himself for it; . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25, 27.

WHAT do we mean by the Church of Christ?

There is some doubt as to the origin of the word "church," but it is quite generally conceded to have come from a Greek word that means, "belonging to the Lord," and in this definition is specially involved the thought of God as the all-power, omnipotence.

Then, more specifically, the original sense of the word is "that which manifests, or shows forth the Divine power." There being but one omnipotence, but one God, to whom all things belong, there can be but one "belonging," one manifesting of power,— in other words, but one church.

In the Bible, the church is spoken of as the body of Christ and its oneness is emphasized there; as in Ephesians, Paul writes "There is but one body," and again in Romans, he says: "So we, being many, are one body in Christ."

Effects are like unto their cause. The streams partake of the nature and qualities of their fountain, so, that which proceeds from the Infinite Principle of the universe, must express all its qualities, must embody and show forth all its characteristics.

The Principle being the perfect Good,— the embodiment, or body of it, which is the real church, must manifest Good only.

The Principle being everywhere present, its manifestation, the true church, must be actually present now, and more than that, it must be everywhere present. Such a church is the only church there is, or ever can be,— manifesting good in health, in harmony and in spirituality. This is the real church, described in the language of our text as beloved of

Christ,— "a glorious church, not having spot or wrinkle or any such thing,— holy and without blemish." It is the complete expression of Good, the sum-total of all the graces and glories of spirit.

This is what the Revelator describes as the "Holy City," the New Jerusalem, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

This has long been accepted as the ideal of what the church should be,— the church triumphant, toward which weary human hope has looked with longing eyes, believing that in that much desired reign of harmony all would, some day, be well with God's children. But now, Christian Science comes to say that this high conception of the Church of Christ, *is* the reality *now*, not too optimistic to be true, and better still, that it is within the range of the possible that such a condition of things be demonstrated to the utmost.

The church visible to mortal sight has long been called the church militant, because with its weapons that are not carnal, it is supposed to be engaged in a warfare of extermination against all the evil that prevents or opposes the manifestation of the church triumphant in its completeness of peace and power.

Evil is all included under three heads: sin, disease and death. Since the demonstrations of Jesus and of his more immediate followers, and up to the time of the advent of Christian Science, had sin forsaken its citadel, or diminished under the long-continued seige of the church militant? Had disease disappeared, or even been alleviated through the agency of spiritual power, independent of material means?

Had death shown any signs of being overcome, in accordance with the scriptural prophecy that it should be overcome? No, — to each and all of these queries! What then of our church militant? If an army had centered its forces at one point of attack and had continued the seige for nineteen hundred years with no signs of yielding on the part of the enemy, would we not by that time, begin to call in question its efficiency and the wisdom of its methods?

It is evident that there must be a radical change in tactics, if the victory is ever to be won. The realization of the church triumphant will never be reached,— it will never even *begin* to be demonstrated, so long as it is held as a future or far-away possibility.

The thought of the world must be shaken out of its false conception of the church as a something for the present, temporal, changeable and divisible.

The keynote in the eternal harmony that constitutes Christ's church is Unity, as indicated by Paul in his letter to the Ephesians. First, there must be unity of Principle, — "One Lord, one spirit, one God and Father of all, who is above all, and through all, and in you all."

If spirit, Divine Love, is the one God and Father, it is the only Principle, the only Cause, and shares not its dominion with matter. It must still be the foundation rock of all right building. The church triumphant, which is the pure and harmonious expression of Spirit, can never be demonstrated from the basis of a mixed Principle, — Spirit and matter, good and evil, Truth and error. "Thou shalt have no other gods before me," the one Mind, the one Life, Truth and Love.

Second, there must be unity of doctrine, "one faith," which is the demonstrable understanding of Truth, healing the sick and casting out error, instead of the faith without works which is dead.

Third, there must be unity of ordinance, — "one baptism," which is purification, not *in* the flesh, but *from* the flesh, from all unspiritual sense of Life and Substance,— from all the dark thoughts of sin and its consequences.

Fourth, there must be unity of Love, — "giving diligence to keep the oneness of the Spirit in the uniting bond of peace." Having one Spirit, one Mind, one common interest and purpose, man finds it not only possible, but inevitable that he should love his neighbor as himself; he finds it easier to forget all about self in seeking his brother's good; so he fulfils the eternal law of Love and is, what God intends him to be, the image and character of Good.

Thus is revealed the unselfishness of Love, that "seeketh not her own," — the forbearance of Love that "thinketh no evil," — the patience of Love that "is gracious," the almightiness of Love, that "at no time fails." Neither is there wanting the courage of Love that never covers nor condones iniquity, and never withholds the rebuke nor the explanation that destroys error; that is not alarmed at the appearance of chemicalization, either in the individual or in the church as a whole, knowing that through such processes a higher standard is always won; the courage that fears *no* evil, but casts out all fear, and overcomes all sense of evil by the infinite power of Good.

So then, unity of Principle, of doctrine, of ordinance, of Love, naturally results in the fifth condition, viz.: unity of organization, "There shall be one body," as all motive and method, all precept and practice are welded into one expression of Love, it is readily seen that the creeds and doctrines and dogmas, first invented and afterwards revised by men, must all be rejected at last, to make room for the simplicity and purity of the Gospel of Christ, that is "the power of God unto salvation to every one that believeth."

Thus the denominational lines so obnoxious to the higher spiritual sense of Truth will be all swept away; the many sects and divisions and subdivisions that argue loudly for minds many, gods many, will disappear, and "there shall be one fold and one shepherd," even Divine Life, Truth and Love in its perpetual and perfect manifestation.

The original significance of the church will then be restored, and it will be found no longer a weak and inefficient antagonist against the supposed forces of evil, but will so demonstrate spiritual power and harmony, as to be a continual manifestation of the omnipotence of Love.

Is not such an ideal of the church and the practical demonstration of it needed to-day? And is not the Church of Christ, Scientist, by denying *all* the claims of matter, and building on the supremacy of Spirit, Mind, giving fair promise and prospect of such an outcome?

The question is sometimes asked: "Why, if we hold so

high, so spiritual an ideal of the church, do we organize at all and give to our thought a seemingly material embodiment?" From an elevation of thought above the physical senses our beloved Leader, Rev. Mary Baker Eddy, has seen the wisdom, the necessity of this movement for the redemption of the race, and has pointed out the work to her students; and the history of Christian Science thus far has proven the correctness of her wisdom and counsel in this, as in other matters.

So there is even the material structure for eyes that have not learned to see farther. Yonder in Boston, the history of the growing conception of the Church of Christ is being written in letters of granite "that he who runs may read."

The faithful Teacher, through whose untold sacrifice the structure visible and invisible, has been made possible in this generation has named the building, "our prayer in stone." It is our unceasing prayer, our unceasing declaration of man's unity with God. It will stand as a symbol of that one united brotherhood to be manifested even here and now, in which strife and envying and mistrust and vengeance and hatred are heard no more forever,—in which health and wholeness and harmony are the rule of Life.

The voice of Truth is calling loudly for us who have been blessed with a broader gleam of the true light, to come out from our former misconception of Life and its demands, and show to the world in such form as it can recognize, a church after the type not much known since the apostolic times,—a church whose members acknowledge one God only, even Divine Mind, Spirit, Love, and refuse to admit any other power or presence,—and who can and do prove their doctrine by banishing the illusions of sin, disease and death,—a church whose members are demonstrating "how good and how pleasant it is for brethren to dwell together in unity," because they have one Principle, one doctrine, one baptism, one Love, which is the uniting-bond of peace, hence are one body in Christ.

"By this shall all men know that ye are my disciples," said the Master, "if ye have love, one toward another." Not

by what denominational name you bear, nor how ancient a creed you subscribe to, but if Love be the Principle, the basis of the church, if Love be the mainspring of all the acts and words and thoughts of the members, then there can be no envy, no rivalry, nor deceit, nor suspicion, nor malice among them. Such thoughts cannot live in the atmosphere of Love; its pure elements do not furnish the noxious gases on which they feed; and so, if they seem to appear for a time, they soon go out, and going they take with them the miasma that breeds disease.

Truth's call is not only that we establish and maintain our local churches after this Divine pattern, but also that the Christian Scientists all over the land unite in so manifesting the one universal Church of Christ, which in the fulness of time, includes every child of God. Such is the Mother Church, whose outward temple is being built in Boston, but whose abiding-place is the universe, the infinite presence of God.

In order to begin to make this universal membership manifest, less than two years ago, the First Church of Christ, Scientist in Boston began inviting into its ranks, all true and faithful students of Christian Science, who were not members of other churches. A few months ago, this invitation was extended so as to include all, (not members of other churches) who can subscribe to its simple tenets and rules, all who love Christian Science and read understandingly the works of its founder, in connection with their Bible.

Already within this little space of time, from the length and breadth of the land, and from across the seas, have come the glad responses, until now the list includes more than three thousand names,— a veritable Pentecostal season, and for the same reason as before. The gift of the Holy Ghost has again descended in the Revelation of Divine Science,— and so surely as we are found of one accord in one place, *all* the mighty signs will follow, and "greater works than these." This movement is the dawn of that millennial day, when "all shall know the Lord,"

and shall discover that in so doing they have found Life eternal, here at hand.

This is a grand and vital lesson, and one that awakens us to see where we stand, and to ask: "Lord, what wilt thou have *me* to do? Do we see in this a worthy and a desirable issue? Do we love the cause and wish it to advance? Then we will look to our great exemplar in this, as in every case to find the way.

"Christ also loved the church and gave himself for it." Have any of us done that? We have given a small proportion of our worldly goods, *after* our supposed material wants were well considered; we have spent a little time — how small a share in proportion to the whole at our disposal; we have devoted some thought, attention, study and energy, but how meagre an amount compared with that bestowed upon temporal interests; we have surrendered some cherished beliefs and practices; we have severed some of the seemingly strong ties that bound us to matter. But would we wish our past sacrifices to represent the measure of our love?

"Christ also loved the church and gave *himself* for it." *All* the beliefs in material possession, in personal power, or interest or ambition, *all* that goes to make up the illusive self apart from the Infinite Spirit, *he* gave, and thereby gained the kingdom of God. And let us be assured that each and every one of us must do the same, before ever we consciously enter in and sit at his right hand. This is the Way. It may not always be a path of flowers to the mortal sense that clings to its illusive shadows, it may often seem the way of the cross, but it is the Way the Master trod before, and none hope or think to find a safer or a surer path, neither may any attempt to "climb up some other way." It was only through the completeness of his self-abnegation, that Jesus could understand the supremacy of Spirit, on which the early church of Christ was founded. Afterwards worldliness and materiality in his followers came in and shaded the light thus divinely revealed, and spiritual power, though always present, was unrecognized and unused.

Through much tribulation the race has since been atoning for its folly and striving upward till again the blessed light has come. Through the teachings of Christian Science, the Truth of Being, the Divine origin, nature and capabilities of man are again made plain, and now, if mankind will only profit by past failures, and be faithful, unselfish and pure enough, nothing can prevent the final and complete demonstration of man's dominion in Mind. These demands are divine, not human; impersonal, not personal, and sooner or later, they must be met, every one. No failure can be excused or permitted. Though often expressed through human voice or pen, it is God, not man nor woman, who calls for our obedient, loving service, who calls for all the resources we call our own, to be devoted to the cause of Truth. It is good that it should be so.

Does mortal sense testify to a season of failure and famine, of want and woe? Let the higher sense know the impossibility of such conditions in God's government and recognize in this aggravation of error the prophecy of its doom, for all the beliefs of evil and of good in matter must be yielded up, to make way for the beauty, sublimity, and divinity of God's creation that is eternal. In this domain of Spirit, the thoughts of Good are the real things and there is no lack. It is not a lack of means, nor of work, nor of any outward resources, that aileth the people to-day, but simply a lack of self-denial, a lack of confidence in the Good, a lack of trust in God, and of faith in man. What an inconsistent people we are! For we make our inanimate dollars announce for us: "In God we trust," and then we go right on taking anxious thought and manifesting mistrust and distrust, just as if we had no God in whom to trust. The famine in the land is that described by the Prophet Amos, as "not a famine of bread, nor of thirst for water, but of hearing the words of the Lord."

Oh, let us not be such dull, dead disciples that we cannot hear the sweet assurances of God in this hour. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee"; "Seek ye first the Kingdom of

God and His righteousness and all these things shall be added unto you."

So, if there is seeming need of economy, let it be practised on spiritual requirements *last* of all, instead of first of all, as is too often the case.

Bring in all the tithes of self-denial, of humility, of trustworthy faith, of loyal allegiance to God, Truth and Love, and all the illusive shapes of evil will disappear, and you will be conscious only of the Life that is Good and bountiful and harmonious.

Shut inside of his shell of self-contemplation, self-interest, self-gratification, mortal man gets but little more of the light and air of Heaven, than does the chambered nautilus, and like him goes about creeping close to the earth at the bottom of the sea, and carrying his house on his back.

> "Build thee more stately mansions, O my soul!
> As the swift seasons roll;
> Leave thy low vaulted past,—
> Let each new temple, nobler than the last
> Shut thee from Heaven with a dome more vast,
> Till thou at length art free,—
> Leaving thine outgrown shell, by Life's unresting sea."

That is just what is taking place when we grow more and more out of the sense of a self apart from God, having possessions and aims and interests of its own. As the true sense of God's Allness, of Love's presence and omnipotence grows upon us, it enlarges the whole habitation of our thought, until its outlines and limitations are lost in the wonder and glory of Divine Mind, which outlines, but is not outlined.

Thus do we build up, each in his own consciousness the fair dimensions of the real church of Christ, everywhere present, since it is the embodiment of Infinite Good, having one Principle, one doctrine, one ordinance, one Love, "a glorious church, not having spot, or wrinkle, or any such thing."

THE dawn of Christ is beaming blessings o'er the new-born world.—*Boyeson.*

WORDS SPOKEN FROM EXPERIENCE.

E. A. KIMBALL.

(THE following concludes the remarks of Mr. Kimball at the Bloomington Chautauqua. ED.)

CHRISTIAN SCIENCE, when understood will gradually eliminate the element of mystery from religion.

Every creed purports to be a declaration of principle or truth and enjoins belief and obedience as necessary to salvation, but if the supposed principle is not demonstrable, the religion must be involved in more or less mystery, and if to know God aright is Life eternal, the effect of mystery would be opposite, and must obscure or shut out the consciousness of God as Life.

If the entire career of Jesus presents the way of salvation in accordance with the will of God, should we expect it to be mysterious or unscientific? If it is mysterious where is its availability, and if it is unscientific how is it a manifestation of omniscience? What is the saving efficacy of a belief in the resurrection of Jesus, or the divinity of Christ, if we have no understanding of what is meant by these significant things?

We look in pity on the fantastic beliefs of the past ages concerning Deity, but the time will come when future people, contemplating the religious medley of this hour, will be amazed at the boundless industry of human conjecture about God. Many who take one little superficial glimpse at the hem of this garment of Science think it vague, but on the contrary, it effaces mystery, and enables its student to exclaim, "I *know* that my redeemer liveth."

It is not pretended that Christian Scientists who have just entered the vestibule of this vast dome of Truth, already understand all there is of this Divine Science, but the meagre understanding they have gained, together with their

faithfulness over a few things, is filling this entire land with proofs, many of which cannot be afforded by any human agency and the results that have already been accomplished in healing the sick and reclaiming the sinful are so manifest and well authenticated that they should commend this denomination of Christian workers to the glad welcome of every human being, and should disarm baseless prejudice and misconception concerning our faith and our works.

Bogus masqueraders in the name of Christian Science cannot mock it. Nor can the disdain and denunciation of those who do not understand it, annul the mighty actuality of demonstrated proof. Look at the long procession of religious beliefs, myths and superstitions concerning Deity that parade in review before your contemplation. It is true that many of them have passed through their evolutions and no longer encumber human credulity, but in their day, they had the most fervent and abundant fealty.

Modern thought accounts most of them to have been very foolish and benighted, but in obedience and loyalty to them men have not only gone out to the most appalling carnage, but they have also manifested the highest human types of fidelity, self-sacrifice and self-inflicted suffering. Under their influence empires have fallen, governments have been disrupted, and the community — the family and the individual — have been influenced unto the most pitiable and lamentable conditions.

Now then, remembering that there are more religious sects and conflicting creeds than ever before, more of these antagonistic beliefs and doctrines, let us honestly and candidly think of our particular one, if we have one, and ask how much of it we absolutely know to be infinite Truth, and then inquire on what authority and impulsion any declare that Christian Science, the only pretence of literal and full compliance with the commands of Jesus, is of the devil?

I am not here to exhort you, to appeal to you or to urge aught in justification of Christian Science.

If it is Truth, it is its own justification, and mortal man cannot furnish credentials to infinite Science. I do not ask

you to have faith in it, for you cannot have any substantive faith in what you do not understand.

The mission of the true Scientist is to preach the gospel that means emancipation from disease and sin, now and here,— the gospel that dispels doubt and fear and exclaims to stricken humanity, "Fear not, it is I."

Now we will give some attention to the subject of Christian Science healing in a general way only, for there is not time in which to enter upon any reference to the technicalities thereof. Let me say at once that with the Scientist it is understood to be the natural operation of divine law, and is just as much a part of his theology as the healing of sin is. For this reason, no matter how wonderful a cure may seem to be to others, he never considers it as a personal achievement. The public at large, regard the subject of Christian Science as referring *only* to disease and its treatment, whereas the Scientist regards the healing as simply an incidental effect rather than a paramount object.

This Science does not appear in this age merely as a school of doctrine, and to enter into competition with the other therapeutic schools and contest for the favor of the public as a curative agent. Scientists are not healers because they are in pursuit of fame, emolument or place, but because they are constrained thereto by the impulsion of that infinite Principle of all Science, the demonstration of which in human experience transcends in importance all the other concerns of life. Although the Principle of Christian Science healing is very different from the basis of other methods of treating disease, it has no enmity towards any one. It is not person, place or thing, but simply the natural law of God, understood and made available.

Science cannot hate because it is of God, and when it is hated, it opens not its mouth.

Christian Science is not faith cure, or what is often called mind cure, or mesmerism, hypnotism, theosophy, spiritualism, psychology, clairvoyance or any other phase of occultism. On the contrary, these are all antipodes of Christian Science, and some of them are the most terrible

agents for the accomplishment of human woe, of which the great mass of humanity is in pitiful ignorance.

As a curative agent, being different from all others, it is *ipso facto*, an impeachment of all other methods and this fact, for which no human being is responsible, has occasioned much opposition and persecution, but with conscientious physicians this feeling is being modified by the irresistible proofs that from time to time impress first one and then another. The methods of treating disease by the use of drugs are constantly changing. Old practices are denounced and discarded and new ones taken on to be in turn dropped. And these constant changes show conclusively that medical practice is not scientific, but tentative, experimental.

It is no part of my work to denounce any one, and my reference to this is for the purpose of comparison and in order to make it clear to you that I am not the originator of what might be thought to be an offensive allusion, I will quote the words of Dr. Chapman, Professor of the institute and practice of physics in the university of Pennsylvania.

"Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent, and perhaps so ample an exhibition of human invention might gratify our vanity if it were not more than compensated by the humiliating view of so much absurdity, contradiction and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapors around us or to reconcile the fixed and repulsive antipathies of nature.

Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave."

The comparison that I wish to make is this, that the principle of Christian Science mind healing can *never change*. The students may and will grow into a better understanding of it, and this better understanding will be manifested in better results, but there can be no mutations in the basis of their healing.

One of the principal points of difference between this and other methods is concerning the cause of disease. I cannot recall a single case that I ever heard of, where the Scientist did not seek the cause back of that which was usually ascribed, which latter, from his standpoint always appeared as an effect. It is for this reason, particularly, that he can account for the fact that cancers, inaccessible tumors, hereditary diseases, and other physical discords, ordinarily considered incurable, are often reached and cured by him.

I cannot enter upon an explanation of what we consider the cause or causes of disease because it would take too long, but I would like to make this statement — that our demonstrations which are obtainable in no other way, show clearly, that humanity has much to learn concerning this subject, and that when its eyes are fairly opened to the scientific fact, and it attunes its conduct to conform to its discovery, the millennium will not be very far from any of us. How long this will be, depends on the opacity of human belief and the error which ignores the stupendous operations of mind.

If disease, as a concomitant of human life were diminishing, that fact might be regarded as evidence that a dominant principle was being manifested and there would be some reason for letting well enough alone, but the records show that disease is increasing, and that there are more fatal diseases than there were fifty years ago even, and that many more now take on the epidemic form.

The administering of drugs is more carefully pursued, than then, and less harm is done, but nevertheless, the ugly fact stands out, that humanity is getting sicker and sicker, and disease is now so prevalent that it furnishes a standard and inexhaustible theme for conversation throughout the entire social range, for almost none are exempt.

They say that what is everybody's business is nobody's business, and you may not be interested in this question because you feel powerless to act in the premises, but the situation itself, suggests this inquiry: Is humanity doing its best to cope with and master disease? The answer that

the understanding of Christian Science supplies for this inquiry is positively, *No!*

It is 4,000 years since pagan priests in order to gain a larger control over the people, instituted the compulsory practice of dispensing material commodities as remedies for disease. This practice grew and passed through many stages of superstition and experiment, until it reached such a pass that Dr. Jas. Johnson, who was surgeon extraordinary in England said, "I declare it to be my conscientious opinion founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

Let us now suppose that the question is asked, "Is the nature of Christian Science healing such that it covers all of the requirements of humanity?"

It is customary for us as Scientists to speak from the standpoint of our demonstrations, and not having cured every disease I cannot say, Yes! out of my own experience, but it is true that Scientists as a body hold that this Science *is* adequate to extinguish all disease, and that it will in time be so proven.

St. John the Revelator foresaw this operation of Divine Science when he uttered this message of glad reassurance to those who can discern its meaning: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying — neither shall there be any more pain, for the former things are passed away."

Under stress of the most strenuous opposition and amid the most unpropitious surroundings, in spite of arrest and imprisonment, of abuse and misrepresentation most foul, the Scientist, impelled alone by the desire to do the good which he knows he can and must do, has kept "the even tenor of his way," has healed hundreds of thousands of cases of sickness, and to-day Christian Science is forcing the inevitable, though reluctant, admission that it is an accredited institution of society for the accomplishment of good.

After their many scars and sacrifices shall have done their

work for mankind, and the persecutions shall have diminished their virulence — after the people, because of its successful work of love, shall manifest towards it the same favor and confidence and patience and constancy that are now bestowed on drugs and other material remedies, the Scientists will be able to do far more for weary hearts and aching bodies than is possible amid the present unfavorable environments.

It is a fact that there has never been a sustained conviction of any Christian Scientist and it is probable that there never can be unless the constitution of the United States is changed, but nevertheless, if a person in the very last stages of some fatal disease,— whose death is momentarily expected, seeks the possible aid of a metaphysical healer, it does not conduce to the best results for that healer to work under the contingency, that if he does not heal that patient within a few hours, he is liable to be arrested and imprisoned for "railroading people to the cemetery."

The Christian Scientists are not proselyters, nor can they force a blessing on any man. They can only be witnesses. They can testify that they have been healed themselves and are healing others through the operation of this Science. "He that hath ears to hear, let him hear."

In this immediate age, it is not expected that humanity will reap the fullest possible benefits of this Science, because it is not fully understood, and the repressing antagonism of human opinion has not yet sufficiently subsided to permit the best results of metaphysical healing, but already multitudes have been cured, and diseases have been healed by its action that have never been known to be healed before. It is not pretended that all the students of this Science heal all the cases that come to them, but it is a fact that they have fewer failures and fewer fatalities, than are incident to any other practice.

After forty centuries of the supposed necessity for medicine, and of reliance on drugs or matter as curative agents, the hypnotists announce that they can produce on the human body by means of hypnotic influence alone, which is the

action of one human mind over another, every symptom of every drug on earth, even to the extent of producing death by poisons.

Christian Science healing is for the purpose of arousing people to a knowledge of the fact that they can resist and overcome sin and disease. Its promise is not merely that disease shall be cured, but that man shall be liberated from a thousand forms of evil whose havoc is so distressing.

Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest," and this is always the invitation of Truth. It is not for the purpose of reconciling you to the evil that besets you, but for the purpose of liberating you, and, line upon line, here a little, and there a little, this will be done, until the end of it.

How was it that Jesus healed the sick? We all know that it was not the water, phosphorus, lime, iron and other constituents of the human body that performed the wonders of that hour.

Can we not see that it was the Mind which was in Christ Jesus that did it? What was that Mind? Jesus said that he and his Father were one. Was it not the divine Mind that is God, Good, which he manifested to human apprehension, and was it not that Mind which was manifested when the sick were healed and error was destroyed.

St. Paul who tells us to work out our own salvation says, "Let that Mind be in you which was also in Christ Jesus," and the world is slowly awakening to the discovery that when you let that Mind be in you, you can heal the sick and cast out error according to the command of Jesus, who is "the way." When this awakening is complete and man manifests no other Mind but God, he will then appear in the divine likeness and be satisfied.

Erring human thought — the carnal mind — may continue to scoff at the idea of the omnipotence of the divine Mind, but at some time mortals will slowly turn against the errors of self-derived knowledge and bow before the supremacy of Spirit for "He will turn and overturn, until he whose right it is shall reign."

The supreme need of the race is that it shall find escape from the misery of sin and disease, and to all who are prostrated by these twin evils Christian Science is the voice of hope and cheer that reaches far into the deepest abyss of misery to rescue the suffering from the hard bondage of fear and pain and sin.

I wish that I might, at this moment, present to you the concentrated testimony of the thousands who have been the beneficiaries of this sublime, consummate Christianity. You could then see its vast and far-reaching influence for Good. You would know that it blesses man, that it heals the sick and helps him to understand the Scriptures and the power of God. And as its purity — its love that casteth out fear — its invariable certainty and its great possibilities of deliverance were unfolded to your comprehension, and it appeared in its "ever growing kindliness of aspect," you would turn in responsive gratitude to the Giver of all Good, and say, "Father I thank thee."

THE MOTHER CHURCH.

TEMPLE built by faith and wisdom,
Hallowed by our Mother's prayer,
Every loyal son, and daughter — enter there.

Mightiest temple of all ages,
One in all the world thou art;
Truth and Love, sought for by sages
Holds thee in its sacred heart.
Everlasting Mind has formed thee,
Reared THEE on the solid rock;
Christ, alone is thy foundation,
Hell's false claim can never shock.
Undivided Life, protects thee,
Round thee God and freedom move.
Church of Christ — how grand thy mission,
Holding forth God's word of Love!

— *Dora F. Maybee.*

THE STAR OF BETHLEHEM!

PETER E. MCKAY.

OH, thou bright star, whose cherub-angel smile,
First cheered the saddened, night-winged orient sky,
And rent the shade, that seemed to veil awhile
A world of light, in darkest mystery!

When through the crystal window-pane of Heaven,
Thy rising glory shone out o'er the deep
And hailed to sight, what else were void to vision,
O then, was roused a cradled world from sleep!

Fair dawned Life's hope, when thy bright morning glory,
Serenely starred the "Sun of Righteousness,"
Whose sovereign light,—golden with Truth's rich story,
Revealed on Earth, God's will and Heaven's peace!

Star of Earth's hope! Crown diadem of Heaven!
Thou jewel setting, in Love's crystal sphere!
As gems undimmed, thy store of beams is given,
A priceless treasure, fadeless, rich and dear!

When from afar, the ancient magi saw
Thy golden tresses stream across the night;
They wisely followed thy safe-guiding ray,
Which led from darkness into Christly light!

Oh, many a weary pilgrim of the night,
With earnest longings for the break of day,
Have sought, and oft for thy celestial light
To angel-guide them, past the darksome way!

Ev'n as of old, when from Love's jewelled throne,
Thy gentle presence cheered a frowning sky;
So in this age, from Love's empyrean zone,
The Star of Science melts obscurity.

Far as the arms of Everlasting Love,
Outstretched to save, beyond a mortal bound:
Ev'n so far, Science doth confineless move
Her sweet, translucent cherubim around!

But, time was — when like sheep without a fold,
We wandered shepherdless o'er mountains bare;
Till, one by one, (the young among the old;)
A hundred flocked, beneath the Shepherd's care.

Now led, where streams from crystal fountains flow,
Fast by the heavenly, verdant Hill of God;
We rest secure, and fear no earthly foe
Since God protects, with Love's protecting rod.

No more need night, nor want, nor grief's sad tear,
Wash Love's sweet rose from off the cheek of youth;
Nor age decline, with every passing year,
For Life's chief joy, lives blest, in Love and Truth.

FROM AN OLD MS.

ONCE when I was in Rome I was shown a Ms., from which I copied this: — "There appeared in these days a man of great virtue named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth, but His disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, expressing both love and fear. His hair is of the color of a chestnut, full ripe; plain to the ears, whence downward it is more orient, curling and waving about his shoulders.

"In the middle of his head is a seam or partition of his hair, after the manner of the Nazarenes. The forehead plain and very delicate. His face without a spot or wrinkle, beautiful with a lovely coloring. His nose and mouth are formed as nothing can be reprehended. His beard thickish, in color like his hair; not very long, but forked. His look innocent and natural. His eyes gray, clear and quick.

"In reproving he is terrible; in admonishing, very courteous and fair spoken. Pleasing in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent. His hands and arms most delectable to behold. In living very temperate, modest and wise. A man for his singular beauty surpassing the children of men."

Publius Lentulus, the writer, was President of Judea, and Tiberius Cæsar was Emperor of Rome.— *Selected.*

IDOL OR IDEAL.

DAVID B. OGDEN.

A DAY or two ago I was told by one whom I had been trying for some time to interest in Christian Science, that he had been warned by a church friend, to whom he mentioned the subject of Christian Science, to have nothing to do with it or its followers as they did not believe in Jesus Christ. My friend who had heretofore seemed rather indifferent to Science, immediately championed the cause of Truth and strongly asserted, "from what little he knew of Christian Science, he thought it taught of little else than Jesus Christ, and that what was more, its followers claimed to do His works." The orthodox friend however, was not to be convinced and declared that though Christian Scientists might possibly believe in God, he knew they did not confess Jesus Christ.

On thinking over this occurrence the thought came to me, Why is it that many of our friends in the churches have this same view, when those in the Science are continually trying to live the Christ in their daily lives? And as I thought the matter over and tried to recall the conception I once had of Jesus Christ, that which I had been taught from childhood, and then turned to the very different idea I have of him now, through the light of Divine Science, two words came clearly to my thought and seemed to answer my question. One was *Idol*, the other *Ideal*. Words very like in sound and letter, but widely different in meaning and application. Did not many of us in the "old way," when being baptized as it were with John's baptism, with the waters of Jordan — make more of an *idol* of Jesus the Christ than anything else? Did we not put Him, like a breakable piece of statuary, high on the bracket of blind belief, wholly beyond our reach and worship, in our ignorance, the image of his personality? In other words, were we not making him an *idol?* This seems to be the error made by many professing Christians at the present time, and when the Christian Scientist strives to make his life *like* that of His Master, placing Jesus as his *ideal*, he is thought by those not understanding the

Christ-Principle to be denying Jesus Christ's divinity, lessening His glory, and hence not believing Him to be the Son of God.

In the two concluding verses of St. John's first epistle we find these words: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from *idols*." These two verses are particularly full of meaning when viewed in the light of Divine Science and seem to bear directly upon the question we are considering. The apostle, in the last verse, almost seems to foresee the great danger into which the church might drift, when he utters, in his first epistle, this final note of warning to those at Ephesus whom he is striving to keep in the Way of Truth, "Little children keep yourselves from *idols?*

By reference to Webster we find this word *idol* to mean, "An image of deity made as an object of worship, hence that on which the affections are strongly, excessively or improperly placed; a deceitful image or likeness mistaken for the object itself." We can see how truly this definition may have applied to our conception of Jesus, if we believed in him only as one who came years ago to save a sinful world from the wrath of an angry Father by dying on the cross, leaving nothing for us to do but blindly believe and be saved. Was this not a most "deceitful image," which would lull us into the belief that some one had done our work for us? Was not the "likeness" (or idol) which we had made, mistaken for the "object itself"? As we think of these things we need scarcely be surprised at the view taken of Christian Scientists by those who have this false impression of the Christ, and who know nothing of the true Light which comes to each one only through this Science; and if we will but stop and think, we will remember that perhaps not very long ago, we stood on that same plane of thought, or one equally distant from the Truth, and possibly uttered in substance the words of our orthodox friend. How charitable all Scientists must be in every thought, word, and deed. As privileged workers in this blessed Science we should strive to make clear to those about us the fact, that God and the Christ-Principle are one, and that it is the desire of every true Christian Scientist to give power to nothing else but this Principle, and this can only be accomplished by following the "straight and narrow path"

pointed out to us in our text-book Science and Health; in other words by making Jesus our true *ideal* and modelling our own lives closely after his. Webster defines the word *ideal* as "A conception proposed by the *mind* for imitation, realization or attainment; a standard or model of perfection." We see by the text quoted from St. John that "the Son of God is come, and hath given us an *understanding*, that we may know him that is true"; hence it is this Son of God or Christ Jesus whom we should "hold in mind for imitation, realization and attainment" as our "standard and model of perfection," and it is only in Christian Science that we learn how to apply the Christ Principle to our individual experience, which when demonstrated, gives to us this "*understanding*" that we may know the "true God and eternal life," and thus we make Jesus Christ, not an idol but our *ideal*.

HOW TO BEGIN.

HARRIET L. BETTS.

MANY persons complainingly say: "I cannot understand Christian Science. I don't know how to begin." But Truth declares you can begin; nay, that sometime you *must* begin.

The work is easy if undertaken with common sense and earnestness.

To begin, you must first empty your consciousness of its false theories, its hates and its lies. Not all at once can you do this, but you *can begin*. You may commence to-day by ceasing to discuss sickness and sin except with a view to destroying them. Refrain from idle gossip, from slander and all uncharitableness. Turn your gaze steadfastly away from false theories and from all thoughts which tend to the belief that matter ever governs or makes laws which God bids you obey. It is dangerous beyond human comprehension to admit these false notions into consciousness.

I have a garden bed all ready for the planting. Some ignorant person gives me seeds and tells me they are good. I am too indolent to examine them, too careless to remember that what I sow I must also reap. So, in an evil hour, I scatter over my fair but empty ground that which was given me; and

now I forget. I fold my idle hands. I sleep and dream. Then cometh a time when I awake to hunger for food and for beauty. So I hasten to my garden and find it covered with tender verdure, beautiful with fair promise. But as it continues to grow, thorns and briars begin to show themselves. The ugly weeds cover and possess the ground. They are relentless, grasping, representative of greed and selfishness. And now I must rise and work both night and day to undo my foolishness. Can a later, better planting cheer me with its beauty, until, perhaps with pain and tears and weariness, I have uprooted all the weeds; have sown new thoughts and tended them with loving care? Do you complain that it is hard to be a Christian Scientist, that for a whole year you have tried to be right and yet you find much pain and disappointment? My friend, for how many years have you been sowing evil seed? For forty? For thirty? For ten? Why, in just this one year you have made a fair beginning. The crop of weeds will grow less and less each season if you persevere, till finally when you shall have eliminated each foul germ your success will be assured.

Mortal mind is incensed at the continual reiteration of Christian Science that all disease is caused by ignorance, fear and sin; that God, Good, neither sends it nor knows it. It loves to hear that man is spiritual, holy, beautiful, made in God's image and likeness, loves the comfort and hope that Divine Science offers, delights in the sweet rendering of Jesus' parables and miracles and in the clear shining of the life that is spent with God, but rebels at the oft-repeated home thrusts, "Thou art the man. Thy sufferings are often the direct result of thine own idolatry and sin." Yet these warnings are demonstrably true. Then how shall a mortal cure his pain which has been caused by pride or sensuality or greed? Shall he go to his medicine chest, turn a few drops from a bottle and pour them down his throat that they may *find* and *cure* his *sin?* The foolish belief in the senseless drug may for a day change his belief in this one kind of pain, but can never cure it, for the exciting cause yet remains. Every ill effect in the mortal body is the result of the claim of sin. For true healing it is imperative that man shall go to Divine Science and empty his mortal mind of the demons which there abide, by his understanding of Truth which teaches that God is all, the only Mind and Soul, the only true Creator; that man is His reflection, that all good is from the eternal Father

and Mother. He must let humility and gratitude replace his self-love. Then will he find himself truly well and at peace. There is no other way. Suppose a child would learn to read. When his teacher calls him, if he begins to pout and fret, to look outside at the tempting sunshine and insist that his lesson is too hard for him, think you he will ever learn it so? But if he be willing and obedient, his teacher shows him on the first page the word "Life," and bids him ponder it well. She makes him find it on the blackboard and the other pages. She shows it in print and in script. Should he cry, "I cannot find it! Wherever I look I see only 'death' written," think you he will learn his lesson so? Instead let him look everywhere for "Life," and if he fills his mental vision with it he will find it everywhere. Bird and blossom and summer breeze will reveal it, the waving corn and dancing leaf and shimmering sunlight will spell it for him, the glad child sing it, yea all nature write it on mountain and plain and sea. Learn your lesson well, little one in God's own class. Soon another word will be given you. "Truth" and then another "Love." These three once learned will fill the book of consciousness for you, and finally heaven and harmony be yours.

THE DEAD SHALL HEAR.

HENRIETTA E. CHANFRAU.

ACCORDING to the teachings of the world to-day, how is it possible for this saying of Jesus to be interpreted: "The hour is coming and now *is*, when the dead shall hear the voice of the Son of God?" Surely the dead are not able to hear. It might have seemed more clear if he had not said that *now* they should hear the voice of the Son of God.

Many people believe that the dead shall rise again. And according to that belief they might think the coming hour to be when they shall rise. But he said *now*. It is impossible to interpret this thought without the understanding of Christian Science. We know that the whole world lieth in the wicked one,— that is the material sense. We know that the world is dead in the belief of sin, and that sin is the belief of life in matter. And when we do hear the voice of the Son of God, it is when we have awakened to the consciousness of the unreality of sin, sick-

ness, and death, to know that the voice is Truth, and that God is Life. How grateful we should be for this awakening to hear the voice of the Son, and to know that our Life is hid with Christ in God! How blessed we are in having this knowledge of the beloved Science of God! For it is indeed the voice of the Infinite one that speaks to us through Science and Health. It has been given to us through His appointed, the Rev. Mary Baker Eddy. And the most precious thing for us to know is that it has come to stay; that no matter how it is assailed through unbelievers, how scoffed at by the unwise and foolish, they cannot put it down or stop its work, for it is the unalterable word of God.

On the other hand what do we have as a recompense if we believe in the reality of matter? What does it bring us? Anything? Yes! It brings sin, sickness, and death. What is the life of mortal man? It is a source of anxiety for the mother from the cradle. As soon as the babe is born, worry begins for her, and never is it lifted until she gains a higher understanding. For the child, as soon as he is able to realize his surroundings, the troubles begin. He has his trials in childhood, his disappointments in manhood, and his business anxieties, then his family cares, and if he is not roused to hear the voice of the Son of God, he goes on from one false claim to another, and the end is darkness and death. Oh, how true the scriptural saying! "Man that is born of a woman is of few days and full of trouble." But to be born again, as Jesus said to Nicodemus, of water (pure thought) and of the Spirit (understanding,)— this is indeed a release from mortal cares.

What is the cause of so many failing to work out their problem in Christian Science? They seemingly grasp the thought and then when the testing comes — demonstration — they fall back into mortal beliefs and into greater darkness. Oh, how sad not to be able to resist the voice of the tempter! but it comes in so many subtle ways it seems difficult to resist; and yet I feel that if we are truly awakened, if we really *do* hear the voice of the Son of God, we cannot go back into darkness and dogma. Truth protects us, and we cannot so drown her voice, or so blind our eyes, that we can be led again into the darkness of error.

When we are once able to detect the false claimant, mortal mind, it can have no power over us. We cannot, perhaps, demonstrate as we would like, but we know that is not the fault of Truth, or its teachings, but our own blindness and ignorance.

We know, however, that we are on the Rock, and we cannot be driven off into the waves of error unless we are inclined to listen to the tempter. It is much more difficult to get back to the Light than it is to fall into darkness. Light is Life, and this we prove in Christian Science. So let us listen for the voice of the Son of God, and heed it, for it leads us into harmony or Heaven; and now *is* the time, *now* is the day of Salvation.

"THE SHEPHERDS AND THE HOLY CHILD."

AUGUSTA D. WHITE.

Luke 2: 8-20.

TO human sense, it was years ago; and from the open plains of Bethlehem arose the hillsides as if reaching up to touch the star-lit dome and woo the gentle glow across this midnight darkness, a herald of that light about to dawn upon a slumbering, sick, and dying world.

In this canopied stillness, in this quiet vale, some humble shepherds kept guard about their flocks with loving care. The watchful dog stood sentry against the wolf lest it might molest; and the whole atmosphere seemed full of expectant joy.

Suddenly a great light appeared about them in this hush and darkness, and an angel clothed in white stood before these simple men, and a sweet voice broke the silence and said: "Fear not, I bring you glad tidings of great joy. In the City of David a Holy Child is born this day. He is Christ, the Lord. He is born to you, and you will know Him by this sign: He is lying in a manger, and wrapt in swaddling clothes."

With this surprise came also a grateful joy, touching them with Love's music; — strains more beautiful than they had ever heard burst forth about them from a glad company of white-robed singers in their grand sweet chorus: "Glory to God in the highest, peace on earth and good will to men;" and as this angel picture receded from their external view and left the glad refrain ringing in their consciousness, it bade them go even to Bethlehem and see this which had come to pass, which the Lord had made known unto them, and going with haste, they found as they were told, the Babe lying in the manger, the Babe who was to be King of Kings and Lord of Lords,— "the Christ" who was to teach the power of spiritual might to dominate material belief, from the stable to the home.

Let us consider the meaning of this midnight picture, and see what these simple shepherds have to do with the morning's dawn? How its glow was to lighten mortal darkness, until the "second coming" reveals the noon-tide glory?

These broad open acres and hillsides typify thought awaiting the light of Truth, ready to be aroused from the slumbering Adam-dream.

The shepherd is the guarding thought, tender and loving in this valley of humility, while the dog stands for faithfulness to his master thought. The sheep and lambs are obedience, submission, gentleness and purity, while the wolf is mortal error. These sheep know their shepherd, and are known of him, and called by name, they will respond for a gentle touch, and none other will they follow.

I dare say these pastoral watchers did not find many willing listeners to their simple tale. The wolf then, as now, seeks the lamb, that if possible, it may destroy it. But the great joy of spiritual birth led those happy men to praise God as they returned to the hillsides and their cottage homes; could anything rob them of these glad tidings, "Unto us a Child is born; unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"? Isaiah 9-11.

In this Bethlehem consciousness or spiritual understanding, the babe "Wonderful" is revealed in this hour, as Christian Science, "The Comforter." Our Leader is the Shepherd revealing the glories of Immortality, and as she hears the overtures of angels and archangels, may the grand symphonies re-echo Love's music until the Holy Child shall be a universal consciousness, an ever-present, all-abiding "Prince of Peace!"

NOTICE.

UNTIL notice is published that enough funds have been received to fully complete the Mother Church and furnish the same, it is expected that all contributions will continue as heretofore, the same to be sent to Stephen A. Chase, treasurer of the Church Building Fund, Box 136 Fall River, Mass.

"THERE is no fit search after Truth which does not, first of all, begin to love truth which it knows." — *Horace Bushnell.*

The following, is copied from the editorial column of the *Ceylon Mail* and *Weekly Independent*, published in the city of Colombo, Ceylon, May 24, 1894.

A WONDERFUL STORY.

ONE THAT WILL SET VERY MANY OF OUR READERS THINKING.

"A FEW days ago we gave an extract from a letter received by a member of our staff, from Mr. John C. Schooley of New York, in which the latter stated that he was now, at seventy years of age, completely cured of his gout, and as well as when at forty. We supplement this to-day with the story of his cure, told by himself, a story which originally appeared in a periodical called the Christian Science *Journal*. Those who remember the genial gentleman, (and their name is legion) cannot but be intensely interested in this narrative of his, knowing as they do, that everything Mr. Schooley does, is carried out with that thoroughness that was (and doubtless is) his peculiar characteristic. Those who had not the privilege of knowing him, (and indeed it was a privilege,) may be interested in knowing that on the various occasions on which he visited Ceylon, he made the Galle Face Hotel his headquarters; that in the veranda of that hotel he used to sit on his own camp chair day in and day out, and month after month, until the approach of the South West Monsoon used to warn him to be up and doing, before, as he quaintly expressed it, "the mainspring got blown out of his watch." Always genial, always interesting, always well informed, Mr. Schooley's departure was the signal of much regret, a regret that will become the stronger when it is known that he is not again likely to seek our "spicy breezes" in search of the health he has now found. Still we rejoice that he has at last discovered what he has been looking for so long.

Here is his story."

Then follows the entire article of seven and a half pages written by Mr. Schooley, and published in the Christian Science *Journal* of June 1893, entitled "How I was Healed."

EVERY human being whom we approach should be the better for us.— *William Ellery Channing.*

IS CHRISTIAN SCIENCE A DELUSION?

FROM the accounts of the "Christian Science Craze," as it is called by many leading and influential newspapers, one would be led to believe this science was a wretched delusion. It is very curious to observe that every adverse case and every unfortunate result is reported and spread broadcast through the land, while every attempt to publish the other side of the case and give happy results prove abortive. Error catches the ear and pen of the public press while truth is crowded out of their columns. No matter how well authenticated are the favorable results, they can find no place in the papers of the day, while their columns are open to the attacks of opposers. Now why is this so? Is it because, as Jesus says, "They love darkness rather than light?"

What is delusion anyway? It is the "act of deluding," and to delude is "to lead into error." Is Jesus Christ a fraud and are his teachings a delusion? Does this science attempt to subvert christianity? Does this science attempt to obey the plain commands of Jesus "lead into error?" He says to his disciples or followers: "If ye believe in me the works that I do *shall* ye do also." Giving this last final command to His followers, He says: "Go ye into all the world and preach the gospel (or as literally translated, publish the glad tidings) to every creature." "And *these signs shall* follow them that believe, in my name shall they cast out devils — or evils — "they shall speak with new tongues," . . . "they shall lay hands on the sick and they shall recover." The record further says: "And they went out and preached everywhere, the Lord working with them, and confirming the word *with the signs following.*"

Now, wherein does Christian Science "lead into error" in the effort to obey this great Christ command? When we thus strive to obey and to become more obedient and spiritual, are we subverting true christianity or are we adding to it and seeking to inculcate a higher and more spiritual type of christian life? Do the "signs follow?" There are thousand of cases all over our land given up as hopeless of cure by any ordinary means, who are restored to health by this simple Christ cure. Our city can furnish many such cases which, if desired, can be proven by evidence that any court of justice would consider as conclusive. At some future time I may refer to some of them, and if doubted, will stand ready to prove the truth of all such statements.

Is this science a delusion — "leading into error" — that makes men better and purer christians, and heals many most painful and inveterate diseases?

The Ancient Church of the One True God crucified the spotless Jesus because His spiritual life and teachings annoyed them and made their material thoughts and lives uncomfortable. Can this be why the chris-

tian churches of to-day seek to trample under foot and deny the power of christian science to elevate man to a better and higher plane of thought, and save him from sin sickness, pain and death? If this science does these "wonderful works" is it a delusion? Does it "lead into error?" Does christian science make men worse?— *R. Sears M. D. in The Reflector, Marshalltown, Iowa.*

THE BIRTH OF THE HOLY CHILD.

HAS Christ, the spiritual idea,
Of Life and Truth and Love,
Dawned on thy vision, weary one,
Thy day star from above?

Has Truth — the star of Bethlehem
Its clear light shed o'er thee;
To guide thee where the young child lay
In sweet humility?

Hast journeyed far from East or West,
To bring thy treasures rare,
And lay them at the feet of Love,
With consecrated prayer?

Do songs of peace come welling up
From inner depths of love,
To swell the grander chorus,
Of angel songs above?

"Peace, peace on earth; good will to men;"
It is our Father's voice,
Hushing the jarring notes of earth,
Bidding our hearts rejoice.

Lo! unto us a child is born;
To us a Saviour's given.
His presence clouds of doubt dispels,
And points the way to heaven.

They only truly celebrate
The birth of the dear Christ-child,
Whose hearts are one with purity,
Loving and undefiled. — *Jennie Walbridge Briggs.*

WE call attention to two new publications: The New Year, by Carol Norton, and Answers to Questions in Christian Science by E. A. Kimball, supplemented by Hon. C. C. Bonney's address before the Congress. See Publisher's Department.

NOTES FROM THE FIELD.

TO help some one who may be struggling in fetters as I was, I want to tell how I was released and led into the Light.

I was raised in the Methodist Church and thought that to be a christian meant to be a Methodist. I told my mother one day in a large crowd, with tears in my eyes, that she had rocked me in the cradle of Methodism and I never should depart from it, she and my two sisters having left that church and gone to the Baptists.

Afterwards I lost my child, and for twelve months struggled with the false claim that there was nothing without it. I then gave up Methodism and sought peace in the Baptist Church.

As I was on the eve of joining them I dreamed one night that I went to their meeting and they spread out a dinner. The minister gave me a piece of bread that was white as snow. I took it and ate it. He then offered me some meat that was burned black and very offensive. I told him I could not eat that. Then I told my sisters I could not join the Baptists, for some of their food was good and some was not.

I then joined the Presbyterians as my husband was a member of that church. By that time I had become an invalid; I also had lost my mother and another child. People wondered why I wept so when I went to church. Oh! how I was longing for something to release me from disease and sorrow.

When I was at the doctor's for treatment he would pray for my recovery every evening, and in the morning would have us kneel at the table and repeat the Lords Prayer.

I had faith in him, and loved him for his kindness to me. I would go home, and for awhile I would think I was a great deal better, but in the long run I was getting worse, for I finally became unable to leave my room.

At this time I read one Christian Science Journal and several tracts on Christian Science. A Scientist also came into that vicinity to see a patient. I was carried to see her. I told her that their literature seemed to be of a christian character, but I could not believe they could cure disease. I asked her how she treated a patient, if she asked God to remove the disease? She said no,

and then I was shocked. She also told me it was not God's will that his children should be bowed down under the bondage of disease. That was a good lesson to me in a few words, and I pondered it well. I felt it was the Truth, but how could I have any faith in the healing for me, when I could not have faith?

I asked her if she could treat me while I was in that state of mind,—she said she could. I told her to go ahead, but there was one thing I knew, that was, I never could go without a supporter; she only smiled and said nothing.

While I was standing talking to her, I trembled and was so weak I could hardly stand. That was my last weak spell. To my astonishment I gradually got better. I said what can it be? what strength I have, how I can walk and help with the housework! My mind was quiet and restful and peace seemed guarding me.

Then came those who called themselves friends to draw me back. I wrestled Jacob like, told satan to get hence, also told people they could say what they pleased I had found the "pearl of great price."

I have studied Science and Health in connection with the Bible. The Scriptures are opening up to me, and are sweet to read. I will add, all my claims are gone, the supporter is laid aside, all medicine is discarded, and I am free.—Mrs. S. J. W., Hardy, Texas.

The following is an extract from the letter of a lady who first heard of Christian Science last December, when she was treated for extreme deafness. She has a beautiful well-trained voice to which her claim was a drawback. She is now in the work as her letter shows:—

"A happy letter has come from an absent patient, who had a claim caused by a fall. She was for the most of the time bedridden and suffering, unable to get out. The letter states that she has been to the "Fair" in San Francisco and taken long walks without any bad effects. I saw her some time ago and gave her one treatment,—the rest have been absent.

She begins to see and understand a little. I have sent her Science and Health. She writes with great gratitude.

Another case is that of a little girl of fourteen, who had a habit of sucking her fingers in an unseemly way. They had tried moral suasion and various material remedies, tying her

hands at night and putting red pepper on them during the day, but without the desired result.

I treated both the mother and the child,— almost all absent treatments. The mother writes most earnest and loving thanks, and that the child is entirely healed of the habit, and that 'it is wonderful.' She is now studying Science and Health.

My husband (still asleep) tells me he has never heard me sing before as I am able now to sing. I do not at all times realize perfect hearing. But if there remains doubt, it must be in unconscious latent thought, and we know that is a ghost — nothing. I hope that this is but the herald of better works." — H. W., RIVERSIDE, CALIF.

I HAD been an invalid for nearly twenty years, and the doctors told me I never could be well. I then heard of Christian Science.

I went to a Scientist and was healed; not all at once,— it was slow and sure, but I am now well and happy, and working in Science. I have had some good demonstrations, one of which I will relate.

I intended to go into the country for a visit; a few days before I was ready to start, I stepped to the refrigerator (which is a large one) with both hands full, when the lid came down with great force and struck me across the nose, bruising and cutting it badly.

A sister who is not a scientist saw me two days after it happened, and told me it would be weeks before I would be able to make my visit. But I knew there was only one law and that the law of Good. All I could think of was that Jesus came out of the tomb in three days with his wounds all healed; over and over again I thought of this, and in five days my wound was all healed. My friends had nothing to say when they saw the power of Good.

I thank God for the Truth that has been revealed to me through Christian Science.— M. M. G.

How many of us used to look forward to the Christmas-tree as the principle attraction of the Christmas-tide; and how delighted we were when we received the gift offered by human love.

Now who of us would not gladly exchange the so-called joys of sense for the genuine joy of Soul? To use the words of St.

Paul, "Therefore if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new."

Then let us who are in Christ look to that which is real and eternal, the true Christmas, the birth of Christ in our own consciousness, that true joy that accompanies it, and the true gift which cometh not from human love, but from divine love, the giver of "every good and perfect gift," — the gift of holiness. Read Rom. 6 : 23; Acts 2 : 38; 1 Tim. 4 : 14; and John 4 : 10.

We might say the Christian Scientists' Christmas-tree is the one pictured in Rev. 22, 2; "the leaves of which were for the healing of the nations."— GEO. C. PENNINGTON, WAVERLY, NEB.

FOUR years ago I was healed by reading Science and Health. The third day one of my worst claims gave way. The book was full of light, and disease vanished as naturally as darkness gives place to light, although it was about six months before I was entirely healed.

Seeing this Truth in its purity showed me where to take my stand, and in defending it I have the prince of this world to meet. Mortal mind has even called me crazy, but what a blessing to know the nothingness of that mind, and that divine Principle governs all its ideas, and will place each where they belong.

If our Master was persecuted can his servants hope to escape? I know in some degree what Paul meant when he said, "I rejoice in tribulation, for when I am weak then am I strong."

Many claims that have baffled the skill of the physicians have disappeared through my understanding of Truth. What a blessing that we can break the Bread of Life to others and so add to our crown of rejoicing.— S. E. R., KANSAS CITY, MO.

IT has been over three years since I heard of Christian Science; since then I have been able to keep myself and family well without material remedies. I had been an invalid, and had tried many doctors and different kinds of patent medicine without permanent relief, and feared I never should be well again.

At first I was afraid of Christian Science, but thought if Jesus taught healing the sick, why should it not be done to-day as well as when he first taught it.

I concluded to be treated and in a few weeks felt like a new person. I sent for Science and Health and began to study it. I have also been taking the *Journal* for over two years.

We have twelve families who meet together for the study of the Sunday-school lessons. The word of God is spreading fast. — Mrs. B. Glage, Crawford, Neb.

"Out of the mouth of babes hath God ordained praise!"

Recently I opened the leaves of the January *Journal* and met this beautiful thought which proved so very helpful in an emergency that I am thinking, "Are there not others who need its uplifting influence, but whose eyes were holden, as were mine, at the time of publication?" "Mother, how can the children be afraid to go into dark places? as God is every place, why it must be God they are afraid of, for there is no dark."

This spiritual thought teaches us there is no absence of Light. Whence cometh the sense of darkness, which "so easily besets us?" From belief in a place apart from God!

We must constantly realize, as did this "little one," that "God (Good) is every place."— Student.

A coal miner who had been quite deaf for eighteen years came to me for treatment one Sunday morning. He staid to the Bible class and heard the lesson well. Upon going home he heard a clock tick in the room adjoining the one he was sitting in. In a short time he could hear as well as any one.

A very serious claim which he did not tell me of was healed during treatment for other troubles and reported to me afterwards. He has interested many whom he knows by reporting his healing and they have come for treatment. I hope to open a reading-room soon. Sometime I will send you an account of this field.— Mrs. Isabel Shackelford, Punksutawney, Pa.

At one time I was in such darkness it seemed as though I could not get one ray of light. I felt as though God had forsaken me, but I found I had forsaken God. I found I could not serve two masters, I must give up one or the other. I heard the voice of Truth call and answered, "Here am I." Then I began to see where I was standing with nothing to support me.

I turned and left my house on the sand, and am now building on the rock which is Christ (Truth). I thank God I heard the voice of Truth and turned and followed after.— J. L. D., Moore, Oklahoma.

I HAVE been reading the *Journal* for about two and one half years, but have not seen any reports from this little town. We heard of Christian Science three years ago, and the seed has been sown as we had the opportunity.

We have a Sunday-school class in town and one in the country. I had many claims when I came into Science, and had taken enough medicine in the last fifteen years to swim in it, but without getting help from it. I also had the habit of smoking; in three months I had to lay the cigar and pipe aside,— they went against me.— A. A. C., CRAWFORD, NEB.

DURING the war I had a sunstroke, and twelve years ago I was prostrated in the same way again, since which time I had not been able to do a day's practice, or any business whatever until last March.

I was a great sufferer. I only slept about two and a half hours out of the twenty-four. All remedies, as well as all climates, failed to give permanent relief.

In March I commenced Christian Science treatment, and now am called a walking miracle. I sleep well all night and have a new lease on life.— Dr. E. N. F.

I CAME here three years ago and have had some good demonstrations, and those that have been healed have been turned from darkness into light. I have been in this Science for seven years and it grows brighter and brighter as I journey along in its light.

I had worn glasses nearly thirty years. I overcame that claim five years ago, and have no use for them since that time. I am almost seventy-two years of age.— MRS. B. E. C., INDEPENDENCE, IOWA.

OUR little church received forty-five new members last Communion. The work is going on, as only divine Principle can impel. We all look with awe upon it. It is part of our Leader's mighty demonstration. Truly she "has power with God and man." — J. F. K., ST. LOUIS.

THE Church of Christ, Scientist, which was organized at this place about six months ago, is growing and much interest seems to be manifested by those outside, in Christian Science.— D. B. O., TACOMA, WASH.

EDITOR'S TABLE.

SOON the Christian world will be in the midst of Christmas observances. We but speak the truth of past history when we assert that most of this observance will be of a wholly mirthful character, from the ordinary standpoint of mirthfulness. Every form of material festivity and enjoyment which human ingenuity has been able to devise will be resorted to. Night and day will be devoted to this sort of merry-making. Along with it all there will be special Christmas services held in the churches, and some will worship God in the light of the birth and mission of Jesus Christ. There will be certain devout ones who will think deeply and seriously upon the event which they are celebrating and the nature and character and purpose of the special observances and services; but how many? How many will stop to earnestly and soberly inquire: What significance has Jesus' birth for me? How much am I bettered by the fact of his birth? How fully have I in the past profited by his birth, his teachings, his practices, his death upon the cross, his resurrection and his ascension? How earnestly have I striven to learn the deep and mighty meaning of all this to me? How fully have I sought to obey his commandments to do unto others as I would have others do unto me? To love the Lord my God with all my heart, mind and soul? To love my neighbor as myself? To fulfil *all* the law and the prophets which he said were contained in these two commandments? To be perfect even as my Father in heaven is perfect? To leave all and follow him? To turn absolutely and finally away from the world and the things thereof, seeking only God and His righteousness? To have no other gods than the God of Abraham, Isaac, and Jacob, the God of Jesus and the apostles, the God of the early Christian Fathers, the God of the truly devout in the ages since their day? How many, we ask, are there in Christendom to-day who in the sense above indicated are striving to make this Christmas their true CHRIST-MASS? This inquiry is broad and general. It includes Christian Scientists as well as all other Christians. It means as much for these as for any others. What account shall we be able to render of our stewardship? This question comes

home to each of us. It is an individual question. The question for each one to consider, is not nearly as much, What have other Christians been doing, or what are my neighbors in Christian Science doing, or shall do, as what have I been doing in the direction of living the lesson taught by Jesus' birth, life and death?

It matters not how many have failed or fallen shórt of the demands of Truth as taught and exemplified by Jesus, if I have failed and fallen short, I am the sufferer and must pay the penalty of my own shortcomings. My business and duty is to work out my own salvation with fear and trembling, knowing the while that if I do my part, I will find God through Christ Jesus, ever working with me. Mighty fact! Stupendous thought! God working with *me!* Who would not work in such company? Who would not forsake all other companions that he might companion with God, the Father Almighty, maker of heaven and earth?

Only in the measure in which we leave behind us all false material conceptions and reach out after the Life which is Love, the Love which is Life, the Truth which is Good, and the Good which is Truth, are we leaving all and following Christ, and only as we leave all and follow Christ, each day, each hour, each moment, are we truly celebrating the CHRIST-MASS. This is the meaning of Christmas to each one of us. We should celebrate it by turning face about and forsaking all the sins and errors which are holding us in false conditions and preventing our realization of the *all-ness* of *Almighty* Good.

Let us forget the mere material observances in the higher celebration which comes from our larger and better conception of Jesus' birth and life. The less we cling to the old methods the better. They tend only to hold us down in mortal trammels. However pleasant to mortal sense, they are delusive, and tend only to perpetuate the lie of false existence.

Especially should we cease to keep the children under the old Santa Claus delusion. Why deceive them in this respect any more than in any other? Why lie to them about a false personality of this sort more than any other? Is it not time that all persons who desire their children to be truthful were ceasing to drill them in the art of lying from the very cradle? Can we expect them to be truthful while we are daily pouring into their susceptible consciousness falsehood after falsehood? Who but

the father of lies, the old satan of the Bible, ever suggested such things? Is it not a part of the whispering of the original Edenic serpent? Let it stop, at least so far as Christian Scientists are concerned, and it will be one Christmas move in the right direction. It may be well enough to keep up the custom of remembering the children with "Christmas gifts," but why accompany these gifts with a falsehood? why perpetuate this pagan lie?

Let our sincere striving be to make the year which is about to dawn, a continuous Christmas, a perpetual day of Christ-living, and thus be the better prepared to do his work, making ourselves receptive to His "working with us."

We shall again have to call our patrons' attention to the fact that there are two distinct departments of the *Journal*,— the Publisher's and the Editorial. No money remittances should be addressed to the editorial department, nor should subscriptions or requests for changes in address of subscribers, or in short, *anything* save contributions or articles for publication, or letters directly affecting this department. On the other hand, contributions and articles for publication should not be sent to the publisher. All subscriptions, applications for cards, church notices or any other notices or matters which belong to his department, should be addressed to his department. The editorial department has charge of the reading matter,— nothing else. This intermixture of departments leads to confusion and may lead to delay, and makes additional work for each department, — work, which if a little care were observed, would be wholly unnecessary.

Also, please bear in mind that Dr. E. J. Foster Eddy, is the publisher of the Rev. Mary Baker Eddy's works *only*, and is not connected with either the publisher's or the editor's departments. Hence please cease sending contributions or remittances, or addressing inquiries, to him relating to the *Journal*. He is busily enough employed from morning until night in his own department.

If it will aid any in clearing this matter up, bear in mind, that Dr. Eddy is the publisher of Mrs. Eddy's works *only;* that Joseph Armstrong is the publisher, and S. J. Hanna editor of the *Journal*. These *three* are not *one* in the business sense, although one in Truth.

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A SYNOPSIS of Answers to Questions upon the subject of Christian Science propounded to Mr. Edward A. Kimball, of Chicago before the Bloomington (Ill.) Chautauqua.

Published originally in the *Daily Bulletin*, of Bloomington, and now republished, as revised, from the *Christian Science Journal.*

Also remarks of Hon. C. C. Bonney before the Christian Science Congress of "The World's Parliament of Religions," held at Chicago, Sept. 20th, 1893.

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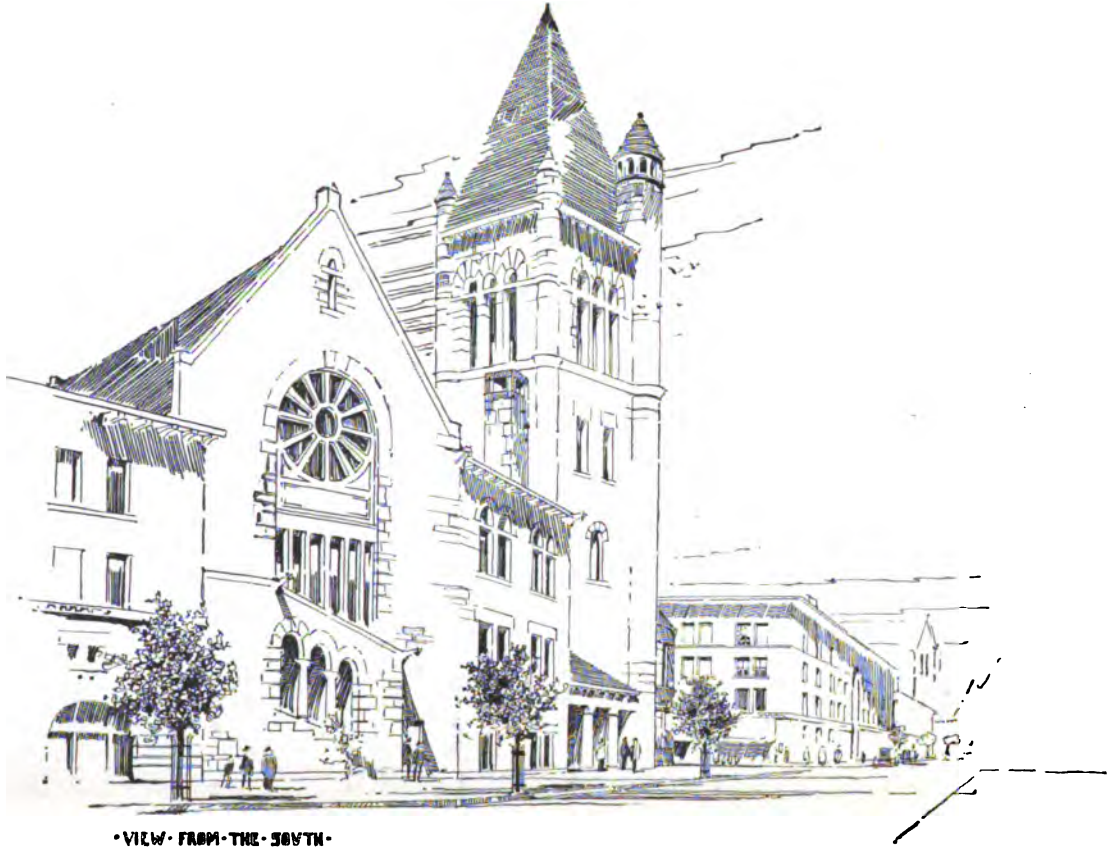


•VIEW• FROM•THE•SOUTH•

THE FIRST CHURCH OF CHIRST, SCIENTIST, IN BOSTON.

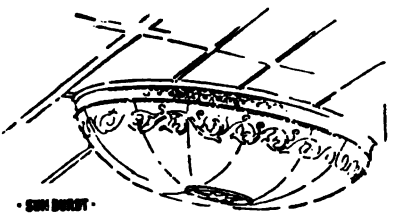
CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. JANUARY, 1895. No. 10.

THE MOTHER CHURCH.

THE Mother Church edifice — The First Church of Christ, Scientist, in Boston, is erected. The close of the year Anno Domini, 1894, witnessed the completion of "our Prayer in Stone," all predictions and prognostications to the contrary notwithstanding.



Of the significance of this achievement we shall not undertake to speak in this article. It can be better felt than expressed. All who are awake thereto have some measure of understanding of what it means. But only the future will tell the story of its mighty meaning or unfold it to the comprehension of mankind. It is enough for us now to know that all obstacles to its completion have been met and overcome, and that our temple is completed as God intended it should be.

This achievement is the result of long years of untiring, unselfish, and zealous effort on the part of our beloved Teacher and Leader, the Reverend Mary Baker Eddy, the Discoverer and Founder of Christian Science, who nearly

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thirty years ago began to lay the foundation of this temple, and whose devotion and consecration to God and humanity during the intervening years, have made its erection possible.

Those who now, in part, understand her mission, turn their hearts in gratitude to her for her great work, and those who do not understand it, will in the fulness of time, see and acknowledge it. In the measure in which she has unfolded and demonstrated Divine Love and built up in human consciousness a better and higher conception of God as Life, Truth, and Love,—as the Divine Principle of all things which really exist,—and in the degree in which she has demonstrated the system of healing of Jesus and the Apostles, surely she, as the one chosen of God to this end, is entitled to the gratitude and love of all who desire a better and grander humanity, and who believe it to be possible to establish the Kingdom of Heaven upon earth in accordance with the prayer and teachings of Jesus Christ.

We will now proceed to give as full a description of the church building as is practicable, directing our attention first to

THE EXTERIOR.

We present as the frontispiece in this number another exterior view of the building, made from architectural drawings reproduced by photograph. This drawing gives as fair an idea of the external appearance as it is possible to give by picture. (The interior views accompanying this article are likewise from architectural sketches.)

The exterior finish of the main body of the building is, as stated in our last March number, of Concord granite, Random Ashler, quarry-face, and the trimmings of New Hampshire pink granite. The architecture throughout is of the Romanesque type. It is lighted by electricity.

The tower is twenty-one feet six inches square, and rises one hundred and twenty feet from the level of the street. To comply with the fire ordinance of Boston, the entire structure, so far as possible, is constructed of stone and iron. This is emblematic of its permanent and enduring character.

While it added greatly to the cost originally contemplated, it has more than compensated therefor by its greater durability and substantiality, and all will be glad that it is so. The ornamental windows of stained glass, with their striking pictorial representations, present a fine exterior appearance. The stone and marble entrances are among its attractive features.

THE TABLET.

On approaching the building from the corner of Norway and Falmouth streets, one is conspicuously confronted with the frontal tablet, on which is carved in rich, bold letters, the following words, which in strong epitome but speak the truth and justice of history: —

"THE FIRST CHURCH OF CHRIST, SCIENTIST. ERECTED ANNO DOMINI, 1894. A TESTIMONIAL TO OUR BELOVED TEACHER, THE REVEREND MARY BAKER EDDY: DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE: AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES: PRESIDENT OF THE MASSACHUSETTS METAPHYSICAL COLLEGE, AND THE FIRST PASTOR OF THIS DENOMINATION."

This tablet is placed under the windows of the Mother's Room, and stands as an enduring testimonial to the labors and achievements of our Teacher, and as one of the methods of expressing the gratitude of her students and adherents.

THE VESTIBULE.

The ceiling of the vestibule is domed. On the right as you enter from Falmouth street, is the Director's Room. In the center of the vestibule is a cut glass disc covering the electric lights. Turning to the left you face the entrance to the vestry. From this passage way are stairs leading both to the right and left, by which you ascend to the vestibule between the auditorium and the Mother's Room. In the center of the ceiling of the main vestibule is a miniature sun-

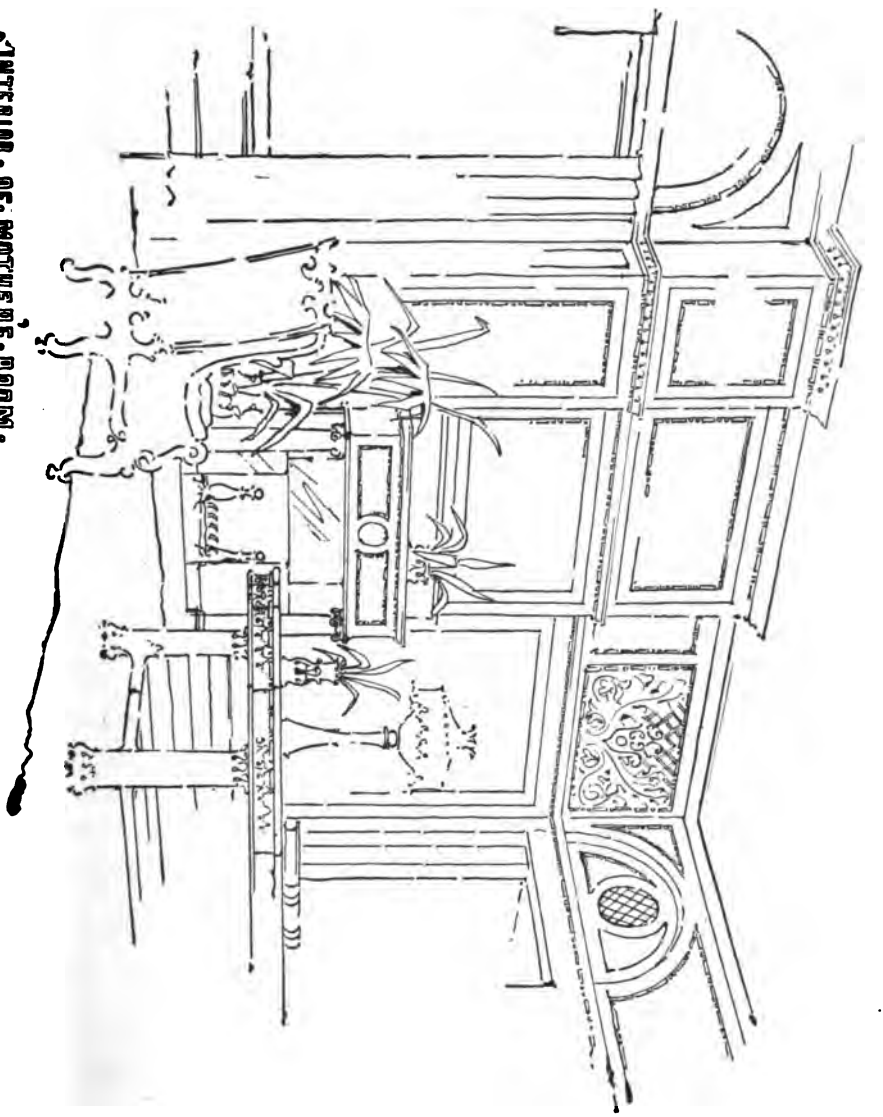
burst with a seven pointed star cut in the face of it. This casts a beautiful light on the entrance to the Mother's Room, and constitutes the principle light of the vestibule.

The treads of the stairs of the main vestibule, as well as the smaller stairways, are of pink Tennessee marble.

THE MOTHER'S ROOM.

It will be remembered that the "Mother's Room" is the

offering of the little Scientists,— the children of parents who have taken a stand for Christ as He is exemplified in Christian Science, and sweetly have these little children of the Kingdom made their beautiful demonstration. To the Mother-heart, this is no doubt, among the most touching love-offerings of all. It re-emphasizes in sweet refrain the



INTERIOR OF MOTHER'S ROOM.

tender words of the Master: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God; And he took them up in his arms, put his hands upon them, and blessed them." So is the Mother-heart reaching out and blessing these little ones in His name.

The entrance to this room is of white Italian marble, up to the vestibule. On the floor of the entrance are set in mosaics, these words: —

INSCRIPTION IN MOSAIC FLOOR OF ENTRANCE TO MOTHERS ROOM

Over the door leading to the room, on a marble tablet, in large gold letters is the word, LOVE.

The floor of this room is laid in mosaics of white Italian marble with sprays of fig leaves with the ripe fruit hanging on them, and Romanesque border. The general tone of the decorations is light green, with old rose trimmings. Around the opening is bas-relief work.

Off this room to the right is a toilet room, while on the left is an alcove. On the right-hand side is an open fire-place, with mantle of white Italian marble in gold relief.

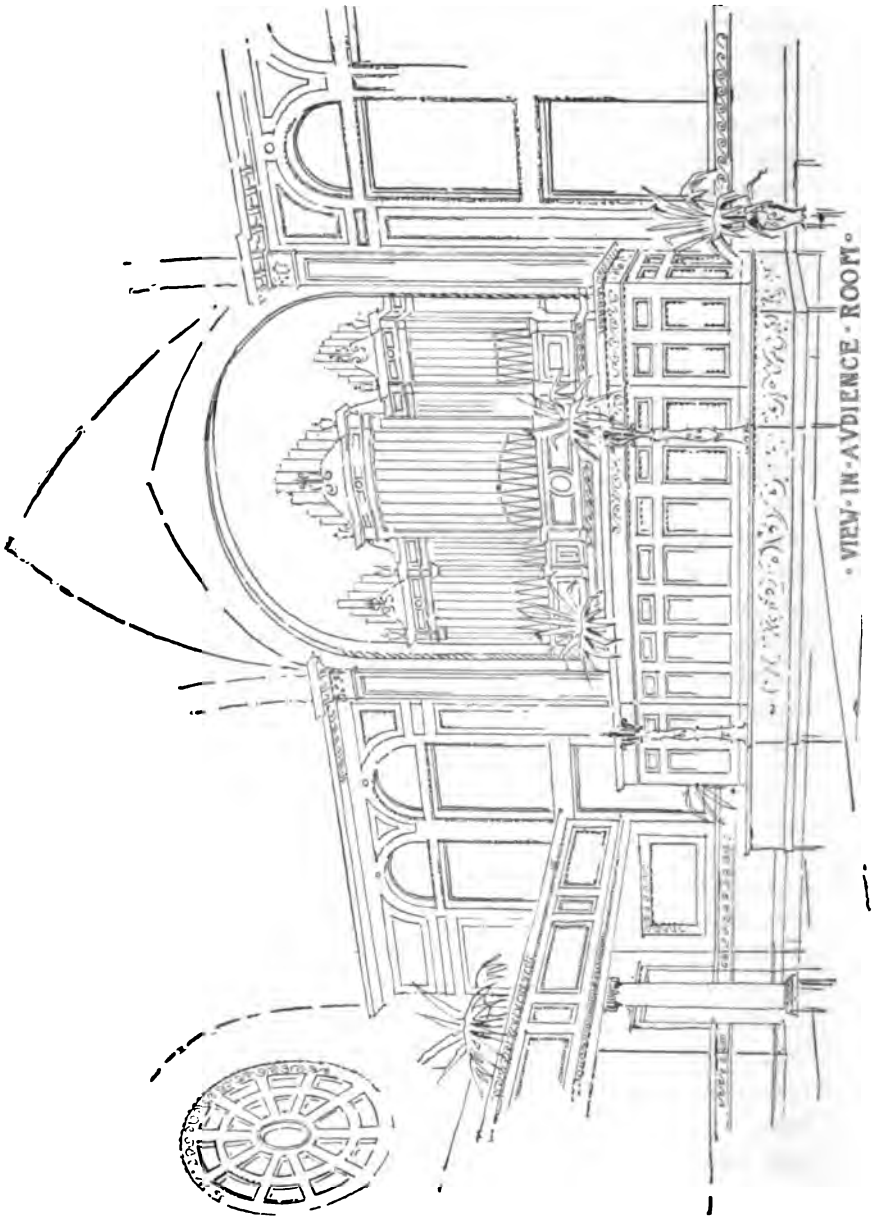
There are three stained glass windows in the room, forming a bay-window, each window containing a picture. The subject of the lower part of the central window is taken from "Christ and Christmas," being a reproduction of "Seeking and Finding," representing the author of Science and Health with Key to the Scriptures, searching the Scriptures by the light of a candle, while the halo of the "lone, brave star," (the star of Bethlehem) encircles her. The upper part of this window contains an exact copy of the Christian Science seal, which appears upon the cover of Science and Health with Key to the Scriptures, and some of our Leader's other works, as well as upon most of the Christian Science literature,— the cross and crown, with the words, "Heal the sick. Raise the dead. Cleanse the lepers. Cast out demons." On the window to the right is the picture from

"Christ and Christmas" of the little girl reading from Science and Health with Key to the Scriptures, to the aged man. On the window to the left is the Star of Bethlehem, occupying the entire window. In front of this bay-window hangs a lamp which came from Athens, and is more than two hundred years old. It was kept as a model from which to make lamps for churches etc., and it was not supposed that it could be purchased, but much to the surprise of those who were negotiating for a copy of it, the owner offered it to them, which offer was, of course, gladly accepted. It will be kept burning day and night.

THE AUDITORIUM.

A principle feature of the auditorium is the platform, organ and choir gallery. On the platform are five detached seats, following the sweep of the choir rail, elegantly carved according to the best period of Romanesque work. The face of the platform is covered with mosaics in varied patterns. On either end of the platform is a lamp stand of richly wrought oxidized silver of the Renaissance period, carrying six lamps, and being eight feet in height. The choir proper is three and one half feet above the platform. The organ design is of Romanesque character conforming to the general character of the church. The face of the galleries is relief work, richly panelled.

The next point of interest is the sunburst, a cut of which heads this article, which takes the place of chandeliers, although it is quite as useful in the way of lighting the auditorium in the daytime as at night. The disc is of ornamental glass of rich design, covering the electric lights, one hundred and forty-four in number, whose colors are soft and rich. In the center of the disc is a large seven pointed star. This thought of lighting the church was suggested by the lines from "Christ and Christmas," tenth verse. The star of pure white to throw the seven tints, thus indicating the fulness of Light as shown in Christian Science, the second coming of Christ on earth, which is the fulfilling of the promise of life eternal. The star is twenty-one inches from


VIEW·IN·AVDIENCE·ROOM·

point to point, each point cut in prisms, from which will be reflected the colors of the Bow of Promise.

On the walls are brackets for lights, of Romanesque pattern in oxidized silver. A striking and interesting feature of the auditorium is a number of illuminated texts from the Bible and Science and Health with Key to the Scriptures on the walls and under the rail of the choir gallery.

The seating capacity, including the galleries, is twelve hundred, but this number can be increased to fifteen hundred in case of necessity.

The floor is laid in white Italian marble mosaics, with ornamental frieze of old rose. The wainscoting is of light yellow tints, with ornamental frieze of old rose, the base and cap being of pink Tennessee marble. The gallery floors are also laid in mosaics similar to those of the auditorium. The wood throughout is a handsome curly birch. The pews are entirely of curly birch, and the cushions of old rose plush. The decorations start from the top of the wainscoting in old rose and gradually fade into an ivory white up to the sunburst.

There are four entrances to the auditorium,— two from the rear which come on either side of the platform,—which may be used also as exits,— and the others from the main vestibule.

THE WINDOWS.

The Directors' Window is the rose window on the south side of the auditorium, pictorially designed, representing "the city" which "lieth four square," and cometh "down from God, out of heaven," as described in Revelation xxi. 16, and Science and Health with Key to the Scriptures, pages 566, and 567. In the six small windows beneath are represented the six water pots spoken of in John ii. 6.

The north rose window represents the raising of Jairus' daughter as described in Mark v. 41. Two of the small windows beneath show palms, indicating victory; the other two have lamp stands representing the Bible, and Science and Health with Key to the Scriptures, based on Psalms cxix. 105, and page 296, line 7, of the text-book.

To the left as you enter the auditorium are four windows representing a series of subjects indicating the four Marys. First, Mary, the mother of Jesus; second, Mary anointing the head of Jesus; third, Mary first at the resurrection; fourth, Woman,— God-crowned. The last window in the auditorium to the right, represents the raising of Lazarus, based on John xi. 43, and Science and Health with Key to the Scriptures, page 241, line 8.

The gallery windows are as follows: the first on the left upon entering, is John on the Isle of Patmos, occupying the whole window; on the right are ornamental windows containing pictures of the Bible and Science and Health with Key to the Scriptures, one in each window, on the upper seciton.

The window in the auditorium vestibule, on the left, as you ascend, contains a picture of the Woman of Samaria in one half; in the other is a female figure holding a book,— based on Revelation x. 1, 2. On the right as you ascend, is a picture based on Isaiah xi. 6, showing the leopard and the kid lying down together, "and a little child shall lead them," symbolizing Harmony.

In the lower vestibule are four ornamental glass windows, but not pictorial.

THE VESTRY.

There are three entrances to the vestry proper, one from the tower side, and the others from the rear; the two rear ones enter the class-rooms; at the end of the vestry proper is a platform, while in the rear is a class-room. The dimensions of this room are thirty-eight by fifty-two feet. On either side are three class-rooms, making seven in all. The class-rooms average eighteen by twenty feet, and are separated from each other, and from the vestry, by sliding sash partitions, so that all these rooms can be thrown into one, thus giving a seating capacity of at least eight hundred. The floor of these rooms is also of Roman mosaic. In these rooms are stairs leading from the lower to the upper vestry, constructed entirely of iron. Under these stairs are the lavatories.

THE PASTOR'S STUDY.

Underneath the choir is the pastor's study, which is entered either from the vestry, auditorium or choir gallery. It is twelve by twenty feet in dimension, and is well lighted.

THE DIRECTORS' ROOM.

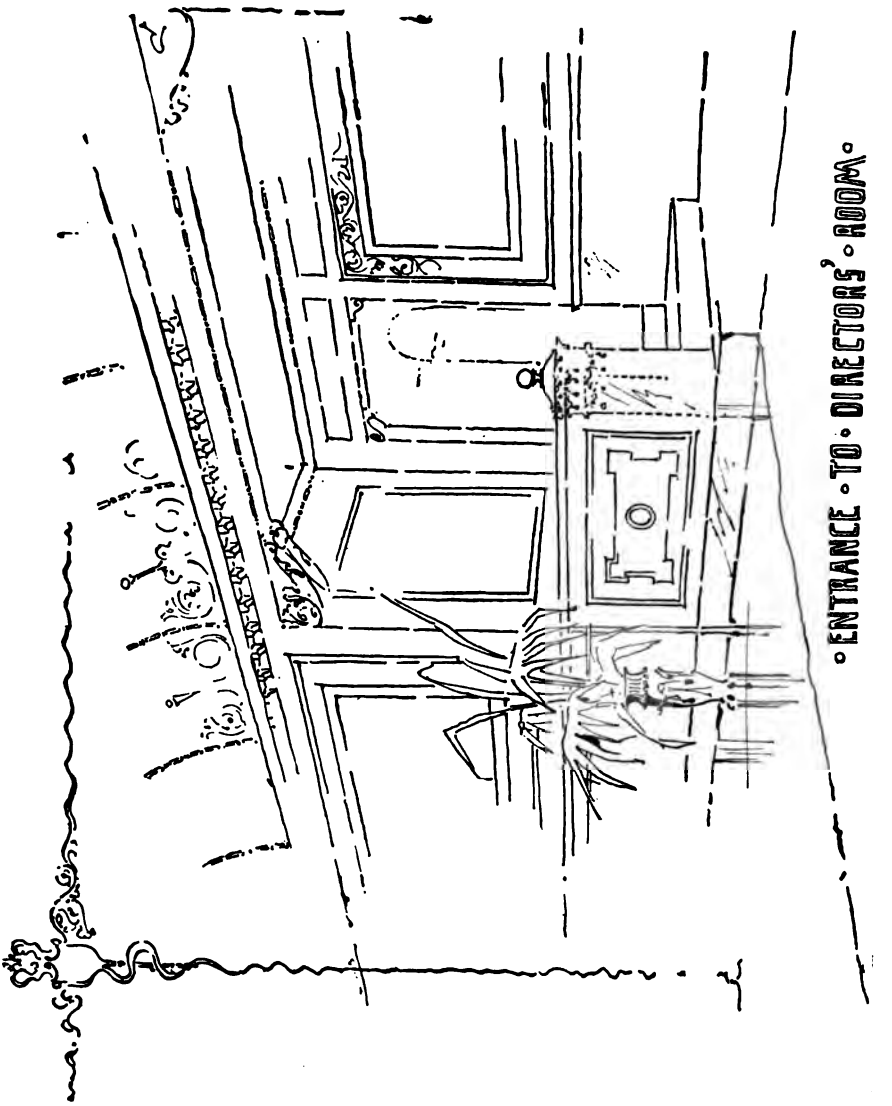
Off the lower vestibule and directly under the Mother's Room is the Director's Room, which is twelve by sixteen feet. It has a marble entrance from a flight of four steps, the principle feature of which is a handsomely carved newel post in marble. Connected with this room is a vault for the safe keeping of the church archives and other important papers.

THE DOORS.

The outside doors are of antique oak, while those of the auditorium and vestries are double-swinging leather covered doors.

THE HEATING AND VENTILATING SYSTEM.

The heating is done by the fan system, the best in vogue. The fan to supply the fresh air is placed in the tower immediately under the bell-deck, taking the fresh air in at a point about fifty feet above the sidewalk. Connected with the fan is a large stack of radiators, through which the fresh warm air is forced to the auditorium and vestry by means of a series of large metal pipes, and the apparatus is perfectly controllable in all respects. The capacity is sufficient to change the air in both audience rooms once in seven minutes. The motor and fan may be run at any desired speed, and the volume of heat graduated from the lowest to the highest temperature which may be desired under the varying conditions. There are large flues for the exit of the air from the various rooms, which flues are heated to a high temperature, and they maintain a rapid outward current, thus assisting the powers of ventilation. The fan will be operated in summer for the purpose of cooling and ventilating the building. The motive power is electricity. The heat is


ENTRANCE TO DIRECTORS' ROOM

supplied by a pair of large boilers placed in the basement. The toilet rooms, pastor's study, vestibule and corridors are warmed by a system of direct radiation, which will be in constant use during the heating season whether the fan is in operation or not.

THE ORGAN.

The organ is a very superior instrument, containing the pneumatic windchests throughout, and has an æolian attachment of the best make and quality. It is of three manual compass, C.C.C. to C. 4' 61 notes; and pedals compass C.C. C. to F. 30.

The great organ is: double open diapason (stopped bass), open diapason, dulciana, viola di gamba, doppel flute, hohl flute, octave, octave quint, super-octave and trumpet,—sixty-one pipes each.

The swell organ: bourden, open diapason, salicional, æoline, stopped diapason, gemshorn, flute harmonique, flageolet, cornet — 3 ranks, 183,— cornopean, oboe, vox humana,— sixty-one pipes each.

The choir organ: (enclosed in separate swell-box) geigen principal, dolce, concert flute, quintadena, fugara, flute d'armour, piccolo harmonique, clarinet,— sixty-one pipes each.

The pedal organ: open diapason, bourden, *lieblich gedeckt*, (from stop 10), violoncello-wood,— thirty pipes each.

Couplers: swell to great, choir to great, swell to choir, swell to great octaves, swell to great sub-octaves, choir to great sub-octaves, swell octaves, swell to pedal, great to pedal, choir to pedal.

Mechanical accessories: swell tremulant, choir tremulant, bellows signal, wind indicator.

Pedal movements: three affecting great and pedal stops, three affecting swell and pedal stops, great to pedal reversing pedal, crescendo and full organ pedal, balanced great and choir pedal, balanced swell pedal. The organ complete, with the æolian attachment, the total value of which is at least $10,000.00, is the munificent gift of a single Scientist who

takes this means, in part, of expressing his gratitude for the marvellous healing of his wife.

There is an excellent chime of tubular bells, fifteen in number. There are Roman torches of statuary bronze, richly and beautifully designed, in all the porc'ies. The hardware is of the Romanesque pattern in old brass finish for all excepting the Mother's Room, which is gold-plated solid metal. There are no wood floors in the building, the entire flooring being of marble.

The total cost of the building and furnishings is but a little short of $200,000. The value of the ground is now estimated at $40,000, thus making the entire property worth nearly a quarter of a million dollars. The ground, as all know, was generously donated to this purpose by our beloved Teacher and Leader a number of years ago, while the cost of erecting and furnishing the church building has been the free-will offering of the students, and some outside friends of the Cause. Every dollar of this large sum has been paid. It was paid as the work progressed, excepting such sum as was withheld until the completion of a part of the work, to insure a compliance with the contracts. Hence there is not one cent of indebtedness now upon the property. The anomolous precedent has at last been established of building a church without incurring a penny's indebtedness, much less of loading it down with a heavy pecuniary weight under which it might groan for years. And why should not the house of God be paid for as promptly at least as the house of man? What good reason is there for building churches on other than strictly business principles? The churches of old, as we find it recorded in the Bible, were so built.

To the directors and other faithful workers who have so generously given their time and energies to the task of bringing the work to so successful a termination, *within the time*, special thanks are due, and will, of course, be withheld by none. One of the grandest and most helpful features of this glorious consummation is this: that one month before the close of the year, every evidence of material sense

declared that the church's completion within the year 1894 transcended human possibility. The predictions of workman and onlooker alike were that it could not be completed before April or May of 1895. Much was the ridicule heaped upon the hopeful, trustful ones, who declared and repeatedly asseverated to the contrary. This is indeed then, a Scientific demonstration. It has proved in a most striking manner the oft-repeated declarations of our text-book that the evidence of the mortal senses is unreliable.

Could a full history be written of the sacrifices made by many in contributing their mites, it would be a revelation such as would astonish the most stoical; it would touch to tenderness the heart of adamant. No greater evidence of God's immanence in this work is needed than a bare recital of the facts connected with raising the funds for and building this temple, and all may rest assured that both in its type and its Spiritual Reality, it is approved of Him.

The Mother Church is finished,— "our Prayer in Stone" was built Anno Domini, 1894.

We herewith subjoin the Tenets of The First Church of Christ, Scientist.

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore one Supreme God. We acknowledge His Son, and the Holy Ghost, and man as the Divine image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and that sin and suffering are not eternal.

4. We acknowledge the atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of the Way-shower.

5. We acknowledge the way of Salvation demonstrated by Jesus, to be the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith to seize the great possibilities and living energies of divine Life.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*.

By permission of Reverend Mary Baker Eddy, the author.

LIGHT.

Outline of a sermon by Ezra M. Buswell C. S. D.

"And God said, Let there be light: and there was light." Gen. 1-3.

MATERIAL history has sought to attribute the light we behold with the physical senses to this declaration of God, but if we search material history, we will find that we can come to no positive conclusion as to what light is. It is a theory to begin with, and a guess to end with.

Some suppose it to be particles of matter emitted or projected from a luminous body; others suppose it to be the vibrations of the atmosphere, etc. But when we look at the idea which God expresses, and understand that it truly does have a Principle,— when we learn that there is but one Principle, and that is found in God, *is* God,— we can begin to get some definite idea of what light is.

Worcester, in one of his definitions, speaks of light as the "illumination of mind; instruction; knowledge; insight; comprehension; means of knowing or understanding."

John says: "In him was life; and the life was the light of men." And again, the Revelator says: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

It is in this sense we understand this Scripture. "And God said, Let there be light: and there was light." The benefit gained through the teaching of Scripture,— the only benefit there can be to each of us,— is the fact, that we can lay hold upon its instructions and bring it down to human comprehension, and every-day practice.

What is this Light to you and me? Do we not remember when the Light first appeared to us? Do we not remember when our consciousness seemed only filled with chaos, with

darkness, doubts and fears, in which there was no understanding of Omnipotent Good?

Do we remember when it seemed as though all we loved and cared for must soon pass from us in death; when it seemed as though in life all was darkness and doubt? — and then when the Light first touched our consciousness, when we first caught a clear ray of Love, and it spoke peace to us, do we not remember what joy was unfolded to us?

Christian Science holds the key that unlocks the hidden treasures of Love, and presents them in Light, gleaming far and wide, lighting the human consciousness and lifting it from its sense of sorrow into the realization of health, harmony, holiness and peace.

This Light shows us the result of working from true Principle. In such a result there is no discord, sickness, sorrow or sin. Where the Light is recognized and understood, there can be none of these errors; because this Light is the idea of God, the Christ coming in the flesh destroying all discord, it does not destroy one idea that God expresses.

When the thought of Light first comes to us, when we first catch the idea of Good as it is expressed by the Father, and begin to understand its power, it opens before us a new path, we behold a new day, and then we begin to understand that Light is expressed by Good and nothing else. Light dawns out from the Father and from him only, and in the degree that we understand this, we are enabled to express the Light in demonstration, and humanity begins to see the Light as just appearing. This Light was forever; never had a beginning, for it always *is*. It is your work and mine to recognize this Light, and not only this, but walk in it and express it; walk in it and demonstrate its power over evil in all its forms.

When our consciousness is filled with this Light we can fearlessly meet every opposition of error, and there will be no room for envy, jealousy, hatred or fear. When Divine Love is acknowledged as the Ruler of our consciousness, we are not "troubled about many things," but are found busily at work in our Father's vineyard.

This Truth appears whenever we are ready to receive it; whenever we are willing to deny self, we begin to discern the allness of Divine Love. This Light will appear to you and to me whenever our highest motive shall be, to know God. Whenever we are willing to destroy the beam that is in our own eye, we shall begin to recognize this true Light. We will not only recognize and realize it for ourselves, but will also express it to the world. It is a great thing to know the Truth, because to *know* it makes humanity free. To know that God expresses the true Light, to understand this expression, and walk therein, brings us perfect freedom, and we have no fear of the enemy; for to understand this, brings to our conciousness the realization of the nothingness of aught else.

This Light is Love, and if our consciousness is filled with Love there will be no darkness found there; for fear, disappointment, doubt, discouragement, show the absence of Light to our sense. We call this darkness.

I have heard people say, "I have no fear; if I do, it is unconscious to me. I wonder why I cannot meet and overcome the difficulties that appear to be in my way. I wonder why I am not more successful in proving the omnipotent power of Life and Love?" and before they finished their statement, the beliefs in fear were expressed many times. We claim that we are not ruled by error, and yet, in *belief*, we seem to be expressing the very doubts that we claim have no place in our consciousness. Where is the trouble? Is there not need for us to recognize and express the Light? We say we are clear on certain points or statements in Christian Science. Meaning that they are Light to our consciousness, and that at the same time we seem to fail in the demonstration of the omnipotence of Love under such circumstances. Are we not, then, self-deceived?

If Good is Light, if God expresses that Light, and he is omnipresent, where can darkness be found? If at times our conciousness seems filled with doubts and fears, it is because we believe in the reality of such conditions. If clouds

appear to darken our pathway, it is because we believe in clouds more than in the reality of Light. Christian Science comes to destroy these beliefs.

Believing that there are minds many,— when God is omnipotent Mind — is the evil that has so many times led humanity astray. Believing that there are powers many,— when God is omnipotent — is an error, that brings its own destruction.

God saw the Light that it was very good. The Light He expresses is Good. That Light never produces a sense of discord in His creation. The Light which God declared to be good, never consumes one single idea that he has reflected. The Light that God expresses never brings sorrow to humanity. It is never the cause of doubt, pain, fear, or error under whatever name it may be classed; but the Light that God declared good, forever results in good.

It brings peace and harmony to humanity, as it is recognized.

God said, "Let there be Light." Did you ever suppose that when our Father spoke these words, he called into existence an element that would bring sorrow, discord and despair to humanity? Our Father, who is Love,— our Father, who is forever expressing goodness to his children? Do you think he would speak into existence that which would bring sorrow to your home, and despair and discouragement to the world?

The understanding, illumined by Truth, brings to humanity the true Light, and as we discern this Light, we can look out over the waste and desolation of human conceptions and see their nothingness. In proportion as we understand Divine Mind, we can discern the difficulties in human consciousness,— understanding them as false beliefs, having no truth in them. Why do we believe them? is it not because we are neglectful of our duty, and are not standing faithful porter at the door of our consciousness, rebuking the tempter and declaring his statements false?

That which opposes the declaration of Truth, and contradicts the truth of being, must be recognized as false. "God

is Love." It is Love that speaks to humanity in words of comfort and cheer. It is Love that brings to the darkened sense of human beliefs the illumination which cheers and brightens. This Light is a destruction to all error. Within this Light, no error can exist.

Are we, as professed followers of Christ, Truth, watching to see that we are discerning and expressing this true Light? Are we, each day, watching our every act and expression to see that it is the true Light we are walking in and reflecting for our fellow man? We need to do this, and only as we are doing this, are we worthy to be called followers of Christ-Truth.

"In him was life; and the life was the light of men." It is this Light that we want. It is this Light that we must behold more clearly. This Light needs no material aid to reveal it to us. There is no mistake in its expression; there is no failure in that which it promises. Our work is to find this out; and only as we are denying self and selfishness,— only as we are denying the arguments of error which appear to divert our attention from Truth, does the true light come in, and enable us to walk in it.

Let us learn to walk in this Light; let us make it *our* light, that we may be found, in kindness and in love, expressing it. And the world shall know that there is for humanity a true Light, walking in which there is no failure.

NOTICE.

THE dedication services of the new building of the Mother Church,— The First Church of Christ, Scientist, in Boston, Mass., will be held on the first Sunday in January (the 6th) 1895.

An Address from our former Pastor, the Reverend Mary Baker Eddy, will be read, but she will not be present at these services.

CHRISTIAN SCIENCE
BOARD OF DIRECTORS.

TRUE THERAPEUTICS.

The following is a lecture recently delivered by Dr. A. A. Sulcer of Riverside, Cal., before the regular quarterly meeting of the Riverside County Medical Society — only slightly abridged to conform to our space.

"MR. PRESIDENT AND GENTLEMEN: — It has been suggested to me that my subject is one of extreme delicacy to place before this body, since a medical society, of all societies, is best justified in being conservative and is strongly inclined to exercise its just prerogative. But "the world moves." With swift recurring years new theories appear upon the stage, play their parts, and make their exit, and modes of treatment of disease have been no exception to the rule. Untiring zeal and self-sacrificing devotion to the cause of humanity have not been confined to the exposition of old doctrines and the practice of old methods, but have been brilliantly marked in steps of progress; the most resplendent names of medical history are the names of discoverers and innovators; the profession has ever sought such knowledge as seemed to it applicable to the amelioration of morbid conditions whether physical or mental, and I, therefore, consider this society quite the proper one to have its attention called to a field of inestimable therapeutic value.

It has been further suggested that as medical practice is founded upon a materialistic basis, and that as nothing could be more absolutely the antithesis of materialism than the field just alluded to, its tenets and even many of its terms must seem empty to a large majority of the association. But recent years have witnessed a growing belief that even spiritual things are not beyond scientific proofs and uses. The fact that Spirit is utterly beyond the province of the most delicate metrical device, and has eluded the magnifying-glass, the retort and the spectroscope, has been deemed sufficient to consign the nature, the power, the very existence of Spirit, to the region of the "Unknowable." Now, however, data is multiplying which leads even radical materialists to wonder

whether that hypothetical region may not be triumphantly invaded. "We are unable to cast a measuring-line over the infinite"; nevertheless, the conviction is growing that infinity of knowledge, wisdom, and will, exist, and are superphysical, though the partially developed man may not be aware of them. In illustration of existent yet unseen potentialities, one of the * Upanishads relates that, a father, whose son was frivolous and skeptical, commanded him to bring a fruit of the sacred fig-tree. 'Break it,' said the father; 'what do you see?' 'Some very small seeds,' replied the son. 'Break one of them: what do you see in it?' the father asked again. 'Nothing,' answered the son. 'My child,' said the father, 'where you see nothing, there dwells a mighty banyan-tree.'" Professor Tyndall, materialist though he was, is quoted to have said regarding certain lines of research, "It was found that the mind of man is capable of penetrating far beyond the boundary of his free senses; that the things which are seen in the material world depend for their action upon things unseen; — in short, that besides the phenomena which address the senses, there are laws and principles and processes which do not address the senses at all, but which need be and can be spiritually discerned."

Alexander Fullerton says: "The Universe is One, its varied life the manifestation of a single force, and he who would truly expound the nature of any part must know the unity of the law which reigns alike in all, determining the fall of the sparrow no less than the action of the conscience in the soul. Modern science is steadily advancing towards that conception of unity, and even now hints that but one substance underlies the matter of its experiments, but one force thrills through the thousand activities of nature. And this force, as the keen-eyed are perceiving, is no mere physical potency developing in matter, but an outcome of the ultimate home of Being, diffusing itself as it penetrates more deeply the material universe, but ever changeless in its nature and ever showing that the root of natural law is spiritual law."

* One of the Hindu Scriptures, pronounced oop-in-ish-ads.

Further, the modern materialist has been forced to ascribe such breadth and depth of feeling, such comprehensive intelligence, such dominant will, such infinities of creative and executive power to material substance, as to completely justify the assertion made some years ago by a well-known writer, who said, "Notwithstanding many an honest confession on the part of our specialists,— physicians, physiologists, and chemists,— that they know nothing of matter, *they deify it.*" Certain it is that they ascribe to it omnipresence, omnipotence, and all godlike qualities and powers.

The latest research along psychic and superpsychic lines is rapidly making such quests of interest to the most radical materialists. I do not mean you to understand me that the searchers thus far instanced have solved the marvellous phenomena to which the western world seems just awaking, but in view of the interest already aroused in such subjects, I do assert that no matter what spiritual height a therapeutic doctrine may reach, it should not be considered above or beneath the profoundest study of this assembly.

Christian Science, like other radically advanced and unfamiliar teachings, has been met with hostile opposition on every hand; has been assailed by misrepresentation,— the fruit, doubtless, rather of ignorance than malice,— and made the subject of bitterest satire and merciless ridicule, while those presuming to practise it have not only been grossly maligned, but branded as criminals and prosecuted in the courts as enemies of the public health; but neither abuse nor railing constitute a logical, convincing, or even legitimate arraignment of any thought, doctrine, or system of practice, and should be indulged in neither for attack nor for defence.

It would be impossible for a single paper or for a book to convey to the brightest mind the full relations and import of a doctrine which at the least must require weeks to comprehend and years to build into one's character, especially as many of its terms and statements convey to the experienced student a very different meaning from the apparent contradictions which first strike the mind.

I began my own investigation of this subject more with a

view to finding out what kind of a God this "peculiar people" worshipped than with the idea of studying their system of therapeutics, and without a thought of adopting it in my practice. I must confess, however, that in my long experience in the practice of medicine I have more than once lost faith not only in my own skill and that of my confrérés, but also in the claims of the therapeutic agents at our command, and many a confidential chat with brother physicians has assured me that I was not alone in this feeling. I have found many troublesome facts quite familiar to the most "regular" of the regulars. Cures are daily being made by every conceivable kind of "irregular" treatment, in apparently as large a percentage of cases as can be brought in evidence by the old school. Homœopathists, with their infinitesimal high-potency attenuations, prove their percentage by hospital satistics. The case of the paralyzed tongue cured by the mere introduction of the thermometer because of the patient mistaking it for that which was intended to cure, is a matter of undisputed record; the curing of warts by the mysterious manipulations of the traditional yet ever present old lady is beyond doubt; and drugs held in the hand of the hypnotized patient get in their work with the same astonishing facility as that shown by the homœopathic attenuation or the heroic dose of my own much loved school, (and I have been nothing if not "regular;) and to-day, when I review the field of the past with its defeats and drawn battles, I greatly doubt that doctors can, by the mere administration of drugs, cure anybody. Surgery accomplishes *something*, but medicine seems much like a failure. I was once told that one of the most successful practitioners of Buffalo said to a gentleman as he approached death, that for twenty years the larger proportion of his cures had been effected by a secret remedy consisting of a liquid, a certain number of drops of which were to be followed in a definite number of minutes by a pill, and the dose repeated at definite intervals. He had incurred censure for his persistent refusal to divulge the formulæ and his reason for the refusal was this: if he had given the formulæ the remedies would have lost their effect, for the pills were largely

bread and molasses, wholly unmedicated, and the liquid was *aqua pura* slightly colored by the same sweet viscosity which gave adhesiveness to the pill. A firm belief in the efficacy of a remedy, supplemented by the trust and confidence of friends does much to subtly clothe the prescribed potion with its power. Every veteran in medicine knows that the influence of the physician is of itself no small factor in a cure. We have all seen the marvellous psychological effect of the long-looked for presence of the family physician at the bedside of the patient when not the slightest change has been made in treatment previously resorted to by the attending but unfamiliar Æsculapian. None of these ideas are new to you. How many times, too, have you heard these results attributed to an effect upon the mind of the patient? And that without being disputed by the hardest headed physician of your set? And yet, acknowledge but this, and you have paved the way for the broadest possibilities.

Every physician will acknowledge, too, that however strong he may believe the effect of bodily conditions to be upon the mind, mind has, at least, a reciprocal power over the body. A lifelong habit of promptness of action coupled with great responsibility in command may develop the unflinching dominancy and readiness written in the face of a Sheridan; a continual comtemplation of the infinite attributes of Deity may develop the wonderfully spiritual face of a Swedenborg; the brigand, the bruiser, and the sneak-thief become as plainly marked; and in each case the markings are not merely of the face — they enter into the attitude and into the very fibre of the man. A continued contemplation of sensual gratification quickly shows itself to the practised eye in the generally lowered tone of the bodily functions and indeed, nothing so tends to physical destruction as intense immorality of thought and action; and nothing so assists in building up as a strong, broad, cheerful and fearless mind of unsullied purity.

We have then, I claim, even outside the generally supposed field of Christian Science, proofs innumerable of one of its basic doctrines: the doctrine that Mind is

potency; that immorality or wrong thought of any nature is a breeder of disease manifestations; and that the highest conditions can be attained only as we free ourselves from error.

President Bonney, in opening the Christian Science Congress at the World's Parliament of Religions, said; "When science becomes Christian, then, indeed, the world advances towards the millennial dawn. No more striking interposition of Divine Providence in human affairs has come in recent years than that shown in the raising up of the body of people known as Christian Scientists, who were called to declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred scriptures. The common idea that a miracle is done in contravention of law is wholly ignorant and wrong. As Christian Science teaches, every miracle recorded in the Bible was wrought in conformity to the laws which the divine Creator established."

Christian Scientists teach that these laws have never been repealed; that they are not a dead letter upon the divine statutes as we have been led to believe through the popular theologies of the day, but that, on the contrary, they are still in full force and effect; that when Jesus assured his true followers of their power to heal through him, the assurance was not qualified by restriction to certain ones belonging to a certain historical epoch, but that divine health-giving was to be equally operative in all epochs, the laws of the divine Health-giver being neither fluctuating nor capricious. He is the same yesterday, to-day and forever, hence no powers nor privileges have ever been specially bestowed; the established order is unchanged and unchangeable.

As defined in Christian Science, God is the only Life, Substance, Soul, Intelligence, of the Universe, including man. He is Truth, Love, Spirit, Mind, and the term Divine Mind is often used to include all that in reality exists. His goodness being infinite leaves no room for evil. As God is All, evil is a delusion of sense; evil does not exist. All that we think we see is also delusion and non-existent.

At the threshold of our study, then, we are met by an apparently absurd proposition, i. e.: that the very existence of those things which it has been most apparent to us do exist, is denied. It is this abrupt announcement of the major propositions of Christian Science which often repels investigation, because of seeming puerility in its first utterances. But let us loosen the hinges of those propositions a little so that they may swing open and disclose the real meaning.

When the Christian Scientist asserts the non-existence of certain evident manifestations of nature, he does not, if sufficiently advanced, mean quite what he is misunderstood to mean. You are walking along the street with the glare of the electric light behind you; before you is a shadow as visible to the passer-by as you are yourself, and it moves as rapidly and as truly as yourself, and, in a sense, is as much a fact as is yourself; yet, is it something or is it nothing? is it existent or non-existent substance? There it undoubtedly is, yet, just as undoubtedly, it is absolutely nothing. It is, rather, the mere absence of something; that which is lacking is *light*. Still it is a manifestation of something to material sense. The one All-Good, the Divine Mind, is the only permanent Reality, and it is ever life and health to all who earnestly, persistently, and intelligently strive for it with purity of heart.

To ignore this truth of the One Eternal Good as the only Reality and to seek for causation in inert clay, is, in the eyes of the Christian Scientist, to mistake effects for causes; the temporal and transitory and powerless, for the real and eternal; the shadow for the substance; the shadow to be the thing itself; the disease to be the reality instead of the absence of the only Reality; — Reality which Jesus taught stands ever ready to supplant the substanceless evil with the substance-Good.

It is taught that the seeker may bring himself to a clear knowledge of this only Reality, the Good, to a perfect reliance upon it, to a harmonious life in relation to it, to an at-one-ment with it, and thus not only abolish disease in

one's self, but attain to the healing of others as promised to his true followers by the "Great Exemplar" of the Good, Jesus of Nazareth. Herein is the essence of Christian Science, and who can justly say it deserves villification?

It is now, I think, evident why Christian Scientists are not all equally successful, and equally evident why it is asserted over and over again that one cannot at once or perhaps in many years reach the power of demonstration which is well within one's vision as a reasonable possibility. Ignorant experimenters in Christian Science, as elsewhere, must fail; there must, too, be more than a mere correct apprehension of its teachings; — for its perfect demonstration there must be a daily application of it in one's life, a steady, unswerving effort for a spiritual elevation consonant with the divine.

The nature of the treatment given is so keyed upon this that it can now be expressed simply, and in a few words, while its perfect attainment leaves room for continual growth. It lies in the power of right thought. We have already seen, in common practice, the power of Mind under adverse conditions; it becomes incalculably more potent under right conditions. No human being can think a thought which does not exert a subtle influence upon that which is outside of himself. The faith which may remove mountains and cast them into the sea is not wholly mythical. The demonstrator of Christian Science effects cure through understanding the allness of Mind and the unreality of the apparent evil to be overcome, and upon the certainty that the living Reality of Good, and therefore of conscious health, may replace the abnormal appearance. Here, again, in a nut-shell, is the *rationale* of the treatment: all thought, though unspoken, affects our surroundings.

Mind, and mind only, can produce an effect upon the body. Medicines can be efficient as therapeutic agents only in seeming; they are effective only in the degree of the power of thought — local, or general,— brought to bear upon them.

For myself I wish to say that I have found the study of

ever-increasing interest, satisfaction and profit, and I have seen many proofs of the efficacy of its principles in the treatment of disease; thousands rejoice to-day in their freedom from maladies previously pronounced incurable by the most skilful physicians, and are living witnesses to the higher power. As the morning sun lights up the mountain-tops before the lower hills and plains have felt its refulgent rays, so these truths were first caught by the spiritual heights of a rare nature, but the lower hills and valleys are now feeling the beneficent influence of the rays which first lighted Reverend Mary Baker Eddy, and I do not feel like disputing the profoundest belief of Christian Scientists that it will yet illumine the entire human race."

A CARD FROM MR. CHASE.

As treasurer of the Christian Science Board of Directors, I hereby return sincere thanks to all the donors to the Church Building Fund of the Mother Church, for their most generous contributions and prompt responses to all calls sent out. There are ample funds now in my hands to meet all obligations, and all contributions should cease after January 6, 1895, as none can be received which were not subscribed prior to that date.

STEPHEN A. CHASE,
Treasurer Christian Science Board of Directors.

THE pulpit of the Mother Church will be adorned with a beautifully bound Levant covered Bible of the Oxford University Press edition, 20x14x3 inches in size, (purple) bevelled, flexible back, Great Primer type, and the latest edition of Science and Health with Key to the Scriptures, of Oxford India paper, with seal flexible cover, — both the gifts of Scientists.

In the Mother's Room will be the latest edition of Science and Health with Key to the Scriptures, elegantly bound in white Levant, with white Morocco and white watered silk fly-leaf, and Oxford India paper, — also the gift of a Scientist.

"IN ONE ACCORD."

LAURA C. NOURSE.

[Affectionately inscribed to Rev. Mary Baker Eddy.]

ALL "in one place, in one accord"!
Ye Israel of our risen Lord!
With "mighty wrestlings," have ye striven
To reach this Place, whose gate is heaven?

The mystic Key, whose touch unseals,
And to our wondering gaze reveals,
This "Inner Court" — this "Holy Place,"—
Engirdles time, and fills all space.

Its sign and symbol is the cross;
Its fire consumes all fleshly dross;
Its sweetest tones are caught in pain,
When all things lost, we count as gain.

The portals of this Place are wide:
And, lo! we enter side by side,—
And yet, this "strait and narrow way"
Is hedged by debts, that all must pay.

All that defiles! Oh! can we bear
This crucial test, and enter there?
Shall pride and envy chain our feet,—
Or "mad ambition" prove defeat?

Shall malice burn with fires of hell?
Can we, *so cheap*, our birthright sell?
Shall hatred, in her hideous guise
Becloud our sense, and blind our eyes?

Or shall we wrestle, till the day
Breaks through this cerement of clay,—
And, risen with our risen Lord,
We meet, *to-day*, in one accord?

The Mother heart, yearns far and wide
To see her children "side by side";

And sweetly waiting, till her flock
Shall heed the Shepherd's kindly knock,—

She gently pleads, and softly prays,
With patience, brooking all delays;
Till we, the children of her love
Shall turn our wayward gaze above,—

And drinking deeply at the fount,
Whose hidden source reveals the mount,
Ascend, with her the Horeb height,
Where endless day, dispels the night.

The passport to this Heav'n is Love,—
That holy shrine, all self above:
And only those may enter there,
Whose hearts are chastened by this prayer,—

Oh! Father teach us how to say,
"Thy will be done," *on earth, to-day.*
"Thy Kingdom come": and from all strife
Deliver us, in thought, and life.

"Give us this day our daily bread";
With Love let us be clothed and fed;
Let Love unite, and Love enthrone,
Till Love shall claim and hold her own.

So shall we reach this height sublime,—
Encompass space, and baffle time,—
Till "in one place, in one accord,"
We own, and serve, one common Lord.

MR. CAROL NORTON, assistant pastor of the First Church of Christ, Scientist, worshipping in the edifice known as Scottish Rite Hall, Madison avenue, is the author of a poem entitled "The New World," just published by the Christian Science Publishing Society, Boston, Mass. The dainty volume, which is dedicated to the Rev. Mary Baker Eddy, discoverer and founder of Christian Science, is a souvenir or gift book, illustrated in photogravure, bound in cloth and gold, and is just the thing to present to a believer in Christian Science for a Christmas gift.
—*New York Sunday Press.*

A FINANCIAL DEMONSTRATION.

J. C. H.

PERHAPS, some will be glad to know that the editorial on the financial question in the August JOURNAL effected at least one case of instantaneous healing.

I had long been in full sympathy with the summing up of the closing paragraph of the financial question: "The freedom of mutual aid, the freedom of fair reciprocity, the freedom which brings both practitioner and patient out of bondage — this is the freedom that Jesus meant." But, there seemed such a lethargy poured over the whole field as it were, for lack of just this authoritative call for "decisive demonstration," that it did seem impossible for one, or one dozen, to move in the matter. It was like trying to metaphysically run with a mental "chain and ball" attachment — like attempting to fly with clipped wings. At least the "ball" has now been removed, and let us hope that the "wings" will speedily sprout some new feathers!

Patients had been plenty, but in nearly every case there appeared a great sense of need to predominate over all sense of return. The August JOURNAL reached me on July 28th; and, as usual, I at once "devoured" it before going any further.

On Wednesday, August first, I was hastily summoned to go to a total stranger at a distance of ninety miles, who had been given to understand by another's "jumping at conclusions" that the trip would be taken for the regular weekly fee and travelling expenses; I to carry the case regularly afterward, and remain as they hoped for several days with them. It did seem to me strange that no word had been said to me about my terms before sending; but, as the message from two different sources had been to "reach there as soon as possible," I unhesitatingly complied — knowing that I intended to do right, and feeling a certain sense that God would take care of the rest.

To the first treatment the patient responded beautifully, and to each succeeding treatment — though, after having trained nurses and faithful medical help, the verdict of the last physician had unequivocally been, "nothing, unless Christian Science, can save her."

Next morning when my terms were asked, I had simply stated the regular fees for the city practice, when I was suddenly cut off from saying another word. I do not know to what to attribute the cutting off, unless to the double fact that they did not wish to hear anything further and that I myself was not prepared to meet the emergency as it finally *was* met by the Power to which I had committed it.

I went upstairs to face the matter all alone and admit to my Maker that without Him I could do nothing. Somehow, twenty dollars had haunted me as the sum I was to name, but I could not do it! Then, the editorial flew into mind, and I saw just where I was placed. Would I demonstrate now that I had the help, or would I flinch?

Thereupon, instead of being in a dense woods, not knowing what horrible possibility might jump out at me, I seemed suddenly shoved forward as it were into an open harbor where all was perfectly clear sailing — even though yet I felt half reluctant to "sail." The reasonableness and actual modesty of the charge faced me, together with the assurance that the Power that had effected the decision was fully capable of justifying it. I at once went downstairs again, clear and in my "right mind."

The invitation was again pressed for me to remain over another night at least, and I quietly said that it rested with them to say whether I should do so or not; stating that my terms for leaving the office by the day were ten dollars. This would oblige me to take the three o'clock train in order to reach the city at seven, after a two-mile drive to the depot.

There was some momentary demurring, a few tears shed by the wife who feared her husband would be "very much shocked" on hearing the result, and I was called to dinner. During the meal, she summoned him to her side and the matter was adjusted.

Twice I was on the point of saying that I would call it ten dollars but that same "something" wouldn't allow the words to escape my lips.

After dinner, during another consultation at which the husband was present, I stated that of course one wished to do considerable in the way of what is termed charity work, for those really unable to pay for treatment and yet in need, and if she could tell me that such were their circumstances I would unhesitatingly call for nothing beyond the simple fare; but that for a

regular business engagement, as this had been, (for well-to-do farmers) ten dollars a day was an extremely modest sum — to say nothing of consenting further to carrying for five dollars weekly a case already given up by regular physicians; that I had not pompously come into the house and refused to do until the proper sum was agreed upon, but instead had waited until the demonstration had been so far wrought out as to excite free comment throughout the household; but that rather than incur unpleasant feelings in the matter I would leave that afternoon, retaining the case at the weekly rate without a word further; that I was there to effect the cure, not to have trouble over a few dollars; that as they had surely been very courteous and even kind, I simply had felt like saying that if they really did still wish me to remain over night, I would do so on my own responsibility if they concluded to settle the matter at twenty dollars for the two days.

The husband at once explained how the whole misunderstanding had come about through impetuosity of a daughter who was greatly desirous that her mother should take the treatment, but admitted that they, being older, should have thought further, adding: "O, no physician would have come out here in this way for less than fifty to seventy-five or a hundred dollars. You say you will treat her again before going in the morning?" I replied in the affirmative; and, at five o'clock next day, heard the testimony of a comfortable night, gave the treatment, and reached the seven o'clock train for home — delighted with the demonstration over myself.

His purposes will ripen fast,
  Upholding every hour;
The bud may have a bitter taste,
  But sweeter will be the flower.

Blind unbelief is sure to err,
  And scan His work in vain;
God is his own interpreter,
  And He will make it plain.

— *William Cowper.*

FROM FAITH TO UNDERSTANDING.

S. P.

MANY years of my early life were passed in ill-health until finally, I came to be regarded by all who knew me, as a confirmed invalid. *Materia medica* had been thoroughly tested; but after suffering much at the hands of physicians, I "was nothing bettered but rather grew worse" until they gave up my case as hopeless.

About this time a devout man said to me, "God is life and He is love, and I believe if you would trust yourself in His hands, He would heal you." I asked *how*, but I could get hold of nothing tangible. Still the words kept coming to me, "God is life and He is love."

I had never accepted the popular theology. I could not love a God, who, I was told, made man capable of sin, then sentenced him to eternal punishment, for doing just what He knew from the beginning he would do. When I saw all this injustice, I was told I must not judge — must not condemn a cruelty which the worst man upon earth would shrink from committing, and that I must call the perpetrator just and good. Also that He made me sick and that I must be willing to suffer. No wonder I felt like keeping far away from such a God, and out of His hands as long as possible; but when the thought came to me, "God is the life, and He is love. *He* did not make you sick, but you have made yourself sick, through silly pride, ambition, human will, misdirected, and sickly sympathy which does no one any good," my attitude toward God, immediately changed. I caught a faint glimpse of Him in His true light. My Bible became my almost constant companion; I searched it for months, constantly growing stronger in the faith that God was Life and Love — that He could and *would* heal me.

I sought also to overcome the evils that seemed to be in me, unforgiveness, pride, human will etc.

At last, a friend, who knew of my desire, finding an account of a little girl who was almost instantaneously healed of a disease of the hip-joint, through faith, thinking it might aid me, (though he, himself had no faith in such healing) sent it to me. It had

the desired effect. The simple faith of the child strengthened my own, and I arose the following morning, well. Through the same agency, for sixteen years, I recovered from every attack of disease I seemed to have. In all these years, I used no material remedy. I could heal myself through faith in God, but I could do but little for others, while my greatest desire was to heal people and also to make them better.

About this time I heard of Christian Science; heard, that through it the blind saw, the deaf heard, the lame walked; and that man was cleansed from the leprosy of sin. I said, "If this be so, God, not man, does the work,— I must investigate." I did so, and I found it even as I had heard; and as our beloved teacher,— the author of Science and Health with Key to the Scriptures — unfolded to us its truths I said, Wonderful! God, I saw, *was* Life and Love; but that Life and Love was divine Principle, Intelligence, and the *only* one. Man was shown to be the reflection of Spirit, hence spiritual; and I understood Jesus' exclamation, "The Father and I are one." If, with my former understanding of Life and Love, I could not doubt their power to heal, I certainly could not doubt them now, when I saw that they were Principle, Substance, Mind — all that is from everlasting to everlasting.

I learned the difference between faith and understanding. Faith in God was the stepping stone that led me to the Way, which leads into a clearer and clearer perception of God, even unto the Science of Being.

What a blessed thought, that we originate in God! What joy to get a glimpse of this divine Fatherhood and Motherhood!

But what a work lies before us! How necessary that we, who have named the name of God as divine Principle, should purify ourselves, even as He is pure, that we may reflect His word. How necessary that we overcome every false claim or evil belief, that seems to manifest itself in us, thus becoming the transparency required to reflect His likeness. The work lies with ourselves, in our desire to destroy every evil belief, that our consciousness of God and His ideas may, to our sense, constantly become purer, like unto His. We find that the crucifixion of self, personal sense, is the work. In view of all this, we desire to understand Christian Science and to live it. *Live* it,— that is the greatest of all our desires, for only by *living* it, can we do the work of the Master. "We must be all taught of God;" but

we must not forget that God speaks to us now, as of old, through His children. He spoke through the prophets — through His Son. In this age, He has spoken through the Author of Science and Health with Key to the Scriptures. He will also speak to and through each one of us if we so lose self in Him that He *can* speak. Yes, He will speak to us and through us just as clearly as we let Him speak, through giving up all for Him that the Christ may be manifested.

PLEASANT EXPERIENCES.

H. H. BUSH.

HOW many times since I have been a Christian Scientist, have I proven this Scripture to be true: — "We know that we have passed from death unto life, because we love the brethren." 1st John 3 : 14.

As a Methodist I never made a practice when away from home of calling on members of the church to make a claim to their friendship just because I was a Methodist. I suppose the reason for not doing so was that the first time I tried it, it was such a dismal failure that I could see no satisfaction in repeating the experiment.

But I have had a different experience in calling on Christian Scientists. Since coming into Science, about seven years ago, I have spent much of my time as a commercial traveller, and when I am to visit a place for the first time, my first work is to look over the *Journal* and see if there are any Scientists advertised from there. If not, I manage in some way to find out if there is a Scientist in the place or if there is any one there who knows anything about Christian Science. The next thing to do if I find either is, to go and see them and make myself known as a Christian Scientist. Not only in new places have I done this but in every place where I go. And never yet in all the seven years have I called on a Scientist who did not give me a hearty welcome. I cannot recall a single one from whom I have not received encouragement, and some of them have said, "You have helped me very much." And gave me a heartfelt invitation to "call again."

Talking Science on the trains, in the hotels, and to my customers, has made me many pleasant acquaintances. In some

cases I have been asked to the homes of those who wished to know more of it, or who were suffering, or had friends who needed help they could not get from medicine; and it is a pleasure to me to know that some of them have been healed, and others brought into Truth; while yet others have bought Science and Health with Key to the Scriptures, or subscribed for the *Journal*, and not a few have promised to call on Scientists near their homes for help.

THE TEMPLE.

THUS saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built; for before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor; but now I will not be unto the residue of the people as in the former days, saith the Lord of hosts.

Zech. viii. 9–11.

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years; and I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Malachi iii. 1–5.

Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in forever.

1 Kings viii. 12, 13.

But in the last days it shall come to pass, the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it; and many nations shall come and say, "Come, and let us go up to the mountain of the house of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Micah iv. 1.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Rev. xx. 3, 4.

NOTES FROM THE FIELD.

IT is five years since I received my first understanding of Christian Science and since that time it has been the only physician in my family of five children; and we have had many beautiful demonstrations. Although at times error has seemed to almost hide the Truth, we knew that by clinging steadfastly to God nothing could hinder our demonstration.

Thanksgiving, 1893, we went to the country to visit a brother who is not a Scientist, and upon our arrival found one of their children very sick. The next day a physician was called, who pronounced it a contagious disease, in the most malignant form. Then they called another doctor who also called it the same, and told us we must go home at once, or we should be compelled to stay thirty or forty days; that we must close our house to every one for our children would surely have it. My little girl spoke up at once and said, "We are not afraid, we are Christian Scientists;" but error tried very hard to make them afraid by parading itself before them.

Before morning the little one passed on, and their other two children were taken sick with the same disease. As we did not care to be quarantined for thirty or forty days we left next day for home.

The doctor sent word to the authorities to see that the case was reported for he said we were Christian Scientists and would probably try to keep it quiet.

The night we came home the appearances were that three of my children were coming down with it. For about nine hours it seemed that Truth was bound to be defeated. I sent for a dear sister in Science who came and stayed with us until the claim was mastered. In a little over twelve hours perfect harmony reigned throughout our household.

Truly it was a day of Thanksgiving; giving thanks that we had been able to demonstrate Truth as taught in Science and Health with Key to the Scriptures, proving God's omnipotence and error's powerlessness.

We realized as never before that Mind does govern all and that if we have that Mind which was in Christ Jesus, we have nothing to fear.— MRS. T. M. S., GALESBURG, ILL.

I HAVE often been prompted to write to the *Journal* since I have known of this blessed Truth which came to me five years ago. I put this thought away for I felt that I knew little of what Christian Science was; but as I read the *Journal* it seemed to me I was obeying a very selfish thought while drinking in the experiences of others.

If all did that way there would be no experiences reported. The *Journal* has become a dear friend to me,— far beyond all else, except the Bible, and Science and Health with Key to the Scriptures, and Mrs. Eddy's other works.

For me the battle has been long and fierce at times. It has been more of an overcoming of sin, and sinful thoughts, than of physical healing, although I was studying to enter the ministry of the U. B. Church when I began to study Christian Science.

Sin and self seemed sometimes to go against me; then would come the *Journal* with some helpful thought or experience just reaching my case, and I would go on my way rejoicing.

I came to this place one year ago last May. There were no Scientists here at that time. I began holding Sunday school with the *Quarterlies*. We now have Sunday school on Sunday and two meetings during the week to study the Bible lessons and our text book. We have an attendence of ten to fifteen.

The desire of my heart is to lead an honest and pure life, and I cannot express what Christian Science has done for me.— A. R. N., HASTINGS, NEB.

THREE years' experience as a professional nurse, revealed to me, to a certain extent, the power of mind. This discovery led me into Truth, wherein we prove that Divine Mind is the supreme ruler of all things, giving error no place. Having tested the medical profession, I have chosen the warfare which benefits humanity for time and eternity, rather than that which only heals the senses for a time, and finally ends in death instead of eternal life. The first intimation I had, that all was Mind, I began to observe evidences in my patients which proved the statement to me, so conclusively, that to be at ease in error was no longer possible. No matter how skilful the physician, how strenuous the effort or arduous the desire, so far as medicine is concerned, all counts as naught when the final call comes.

But in many instances death is met and mastered by Metaphysics.

Science enables me to lead others into the light. Especially my medical associates, who, once convinced that this is the more excellent doctrine, gladly give up that which they now consider, and I once thought, the noblest of professions. It brings me into constant communion with God; interprets the Bible, and teaches me how by striving to overcome all error, I may attain perfect harmony. I believe Christian Science to be the absolute Truth. And I have grown far enough in the understanding to know that it is the gateway to immortality.— E. S., A TRAINED NURSE.

I WISH to speak a word for Christian Science. For twenty-one years I was the slave of drink. I also used tobacco, both chewing and smoking, but thank God I can say I have no use for these in any form now.

I was healed of this terrible appetite through Christian Science, the blessed Truth. What it has done for me it will do for all who trust in it.

I struggled long and hard to wrench myself from this dreadful craving for whiskey; my wife would beg of me to stop, and would pray for me. I would promise her that I never would touch another drop, but my promise would not last long. She was taking the *Journal*, and one day reading to me from it, she implored me again to stop drinking. I said I will try again,— tell me how.

Then she asked me if I would consent to be treated by a Scientist. I replied yes, anything to get rid of this curse that is upon me. She gave me the address of one in Kansas City. I wrote asking for help. In a few weeks I was entirely healed. The appetite is gone and I do not even think of it.

My desire is to help some brother who is in bondage as I was. The treatment I received was absent. I have since been through class instruction with a normal student of our Leader's, and have had many satisfactory demonstrations.— J. H. DALGRAN, KNOX CITY, MO.

HAVING been an invalid for many years,— Christian Science revealed to me the "health that is holiness and the holiness that is health" — the health that is the result of pure desires and unselfish love. Having a passionate longing to be of use to humanity, I find in Christian Science the remedy for every

human ill, for it destroys the discords of sense and reveals the ever-present harmony of Soul. In it is included all philanthropic work. It is the purity movement, because it acknowledges only the Fatherhood and Motherhood of Spirit. It is the only true socialism, for it recognizes the universal brotherhood of Man, governed by the One Mind, that is Good. It is the only solution of the great question of supply, for it points to our great Exemplar, who looked to Mind as the true source and fed the multitudes. It is the temperance movement, because it acknowledges the One Mind, which has neither appetites nor passions.

It gives back, in illuminated splendor, the Bible, dear to so many, rescuing it from the vandalism of material criticism, which threatened to wrest it from its exalted place in human affections. To me it answers every intellectual and spiritual quest. The whence? where? whither? by the understanding of Jesus' words, "I came forth from the Father, and I go to the Father."

It is the Comforter, leading into all Truth; destroying sin, sickness, disease and death,— ushering in the Millennial day, when He whose right it is to reign shall reign — the Divine Love. — S. M.

I WOULD like to tell how I heard of Christian Science. A minister who was holding meetings in our schoolhouse three miles from Green Springs told me there were two ladies there who believed people ought not to be sick. That just suited my thought. I told my friends about it, but they laughed at me.

I went alone to see them. I soon bought Science and Health with Key to the Scriptures, and have made a constant study of it ever since. What a wonderful book it is, and how little I know of its contents even yet! It is a teacher, revealing to us the things that have been secret from the foundation of the world.

It seems to me if I can understand this book that all can, for I am unlearned in this world's knowledge.

I have had some quick demonstrations and some slow. When quick I praise God, and when slow I praise Him. I know that Christian Science is leading me into a land of rest. It is wonderful what it is doing for those who are ready for it. Praise God for giving us this Light.— MRS. L. S., GREEN SPRINGS, OHIO.

ONE day while studying my Sunday school lesson my little girl, almost five years old, came in from quietly playing alone, and asked the question, "Mamma can I die?"

I made no reply as I knew she had never seen any one who had passed through the belief of death.

She asked the question again, and then came to me and looking up in my face with great earnestness and a little impatience, demanded an answer.

I replied that "God was her Life," and asked her why she was thinking about that?

"Well," she said "Mind is all about me and I can't die."

I could hardly realize that it was she that was talking. I asked her if she thought so? "Yes" she replied, "If Mind is all about you, you can't die." I asked her to repeat it again, which she did several times, for it seemed to me far beyond her comprehension.

But it proved to me beyond all question, the one Intelligence. — M. R.

A DEAR little six year old boy of my acquaintance was invited by his teacher, with the rest of his class in Kindergarten school, to attend a picnic one afternoon. He did not feel that he wanted to go, seemed dumpish, and according to mortal belief was not well; at noon he said he wanted to go to sleep.

His mother took him in her lap and began to read to him from Science and Health with Key to the Scriptures. Very soon he expressed a wish to go, and did go. His father happening to pass the place where the little ones were spending the afternoon, was somewhat surprised to see him playing, as happy and active as any there. He called to him and asked — How long did you sleep? He replied, I did not sleep at all, mamma read to me from Science and Health, and I was well in a minute.— K. L. H.

I CAME to Chicago over two months ago. My prayer was that I might do some good in whatever way the Father saw best. I had no thought of looking into Christian Science, but in less than three weeks I was led into this fellowship. My first impression was, that these people, were repeating the experiences of the Christians of the first three centuries. For the past six

weeks I have mingled freely with them; have attended their church services, Bibles classes, readings, and am now receiving instructions in class lectures. I wish to give my honest testimony.

The Christian Scientists I have met in Chicago are not only seeking the Christ Life, but *possess* it in a richer and fuller degree than any class of persons I have ever met, and I speak from an experience of over thirty years in the ministry.— REV. S. C. HAYFORD.

A MOST encouraging report comes from the First Church of Christ Scientist Dayton, Ohio, which was organized last Spring. We quote briefly from the letter.

"Our meetings have grown in interest and attendance, signs of healing daily attending the growth. The influence of our meetings has been felt in adjoining towns; at many of these places may be found living witnesses for the power of Truth, and an eager desire for Christian Science literature.

In the past year we have placed in the hands of those seeking, almost $400 worth of literature. This includes seventy-five copies of Science and Health with Key to the Scriptures, and the smaller works by the same author; Quarterlies, Journals, and tracts."

EXTRACT FROM A LETTER. "A few weeks ago the little booklet and notice came, announcing our admission into the Mother Church. It seems to give us a feeling of anchorage and permanency that we did not have before.

To-day, for the first time, the class met in a hall which we plan to have for a permanent meeting place. We have been meeting on Sunday instead of a week day, and hope to have it develop into regular services. There were twenty present to-day.— D. V. W., LEADVILLE, COL.

A SPARK upon a garment if left alone to be fanned by the wind, will consume the garment.

So with an evil thought! If it speaks, smother it at once, let it not pass the lips to be fanned by mortal mind into a consuming blaze.— M. J. B.

EDITOR'S TABLE.

SHORTLY after the issuance of this number of the *Journal* another calendar year will have drawn to its close. The year of our Lord, 1894, will have passed into human history as a part of what men call time. In reality this year, like all other years, belongs not on the side of time, but of eternity. It has been a year of growth and great achievement in Christian Science. The more than a quarter-century of plowing and planting has brought forth an abundant harvest whose golden grain is waving in the sight of believer and unbeliever alike. The sickle is being thrust in and the pregnant sheaves gathered and garnered by the faithful husbandmen. God has manifested his glory in rich measure to the faithful, toiling ones, and they may well lift up their hearts in thankfulness for his abundant blessings.

Love has moved upon the turbulent waters of mortal belief and touched them to comparative quiet with its magic wand. Though at times the waves dashed high and rolled tumultuously, the tried mariner knew the while that they were raging and foaming only to the greater purification and clarification of the waters. He looked steadily and fearlessly through the storm-cloud, and above the roar and din, discerned ever the serene sky and bright horizon whose sweet calm, cloud dimmed not and noise shut not out.

The earnest, trustful disciple knows that only Good is real and enduring, and that evil, however swaggering or assertive to its own sense, is after all, but foam and froth. It belongs not to Truth and cannot exist in Truth's presence. It is mist and fog before the light supernal of Truth's eternal Sun.

Think back over the past and recall what God has done through her whom He elected in this era to do his great work, — Reverned Mary Baker Eddy. Through buffetings and contumely, through persecution and ridicule, through denunciation bitter and hatred most intense, through water deep and mire heavy, at times deserted by those most trusted, betrayed by those most loved, she moved undismayedly, unflinchingly on, a very lion-heart of courage, a very Samson of spiritual strength. Hopefully, trustingly, fearlessly she strove and wrought, knowing that through all God was working with her, declaring no doubt, each moment, with the Psalmist: "My soul wait thou only upon God; for my expectation is from him; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge is in God."

Did she toil, trust, hope, watch and pray in vain? Witness

the, even now, stupendous results! Think of the unfolding future!

Her text-book, Science and Health with key to the Scriptures, has advanced to its ninety-first edition. Through it alone thousands have been healed. Her other numerous works and writings are following it closely and emphasizing its mission. She has sent into the field thousands of true and zealous disciples who are everywhere in this land spreading the Gospel of healing from sin and sickness. Churches are established throughout this country and the Canadas; societies are formed for the reading and study of the Bible and the text-book; in many places a handful of earnest ones meet together, despite all opposition and denunciation, and study the Holy Word from the new and larger standpoint; again, single disciples, unaided and alone, are reading and studying and imbibing the Word of Life in their own homes and by their own firesides. And as they read and study they find to their great joy that they are being uplifted,— helped as it were by an unseen hand,— their old claims of disease passing, sometimes suddenly, but more often, gradually away, and they are being renewed in mind and body. Testimonials of their glorious experiences come pouring into the *Journal* office from hearts upraised and filled with thankfulness to God because he has at last revealed himself to them. And thus the mighty work, so humbly and so obscurely begun by our brave Leader nearly thirty years ago, goes grandly on. Who can stay it? who can turn the appointed one from her mission? who can turn away from God those to whom he has thus revealed himself? Who can thwart his eternal purpose, or stem the onrushing tide of the river of Truth? what human hand can raise its puny might successfully against the great right hand of omnipotence? Ah, the world is at last beginning to understand somewhat of the depth and breadth and length and height of meaning involved in those three oft-repeated words,— *omnipotence*, *omnipresence*, *omniscience*. To many they are no longer meaningless words, suggesting only in vague, dim conception a theoretical God, but bringing into their deepest consciousness His helpful, healing *presence*.

Then too, think of the year's achievement in the erection of the Mother Church,— The First Church of Christ, Scientist, in Boston,— the Mother Vine, whose outspreading branches cover the true disciples everywhere! Read in its granite and marble and iron, the story of triumph and victory! See in its solid walls the emblem of the unchanging Truth it typifies! And know that it stands for the second coming of Christ, whose mission now, as of old, is to — "Heal the sick — raise the dead — cleanse the lepers — cast out demons" — and redeem the world.

A CORRECTION.

On page 367 of the last December *Journal*, in Miss Mary Brookins' article, appear two statements which need correction. They should not have escaped our eye in passing upon the article for publication, but it seems they did.

First. "In order to begin to make this universal membership manifest, less than two years ago, the First Church of Christ, Scientist, in Boston began inviting into its ranks, all true and faithful students of Christian Science, who were not members of other churches. A few months ago, this invitation was extended so as to include all, (not members of other churches) who can subscribe to its simple tenets and rules, all who love Christian Science and read understandingly the works of its founder, in connection with their Bible."

The last half of this paragraph would imply that a few months ago there had been a change or enlargement of the rules pertaining to membership of the Mother Church. This is not the fact. The rules remain the same as originally prepared more than two years ago by the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, when the Mother Church was first organized,— not having been changed or modified during the two years' history of the Church.

Second. "Already within this little space of time, from the length and breadth of the land, and from across the seas, have come the glad responses, until now the list includes more than three thousand names,—a veritable Pentecostal season, and for the same reason as before."

This language would imply that more had united with the church in the past few months than previously, which is not the fact. More in proportion, had been received into membership during the first year than at any time since.

These misstatements were of course, unintentional on the part of the writer, but having been made and published, they may now be made to answer a good purpose in the way of heightening the caution which both contributors and editors should exercise. We should always be exceedingly careful that there be not the slightest variance from strict fact, and should thoroughly inform ourselves concerning the truth of our statements before making them. In this case we share with our contributor whatever of blame there is attaching to this matter, for we should have been more watchful ourselves. Let us learn our lesson from this experience.

We call the attention of our contributors to our editorial in the December *Journal* in reference to remittances, contributions, etc., asking that they observe the suggestions there made. Address, as formerly, the "Christian Science Publishing Society, as to matters pertaining to the publisher's department, and "Editorial Department Christian Science Publishing Society," as to all matters pertaining to that department.

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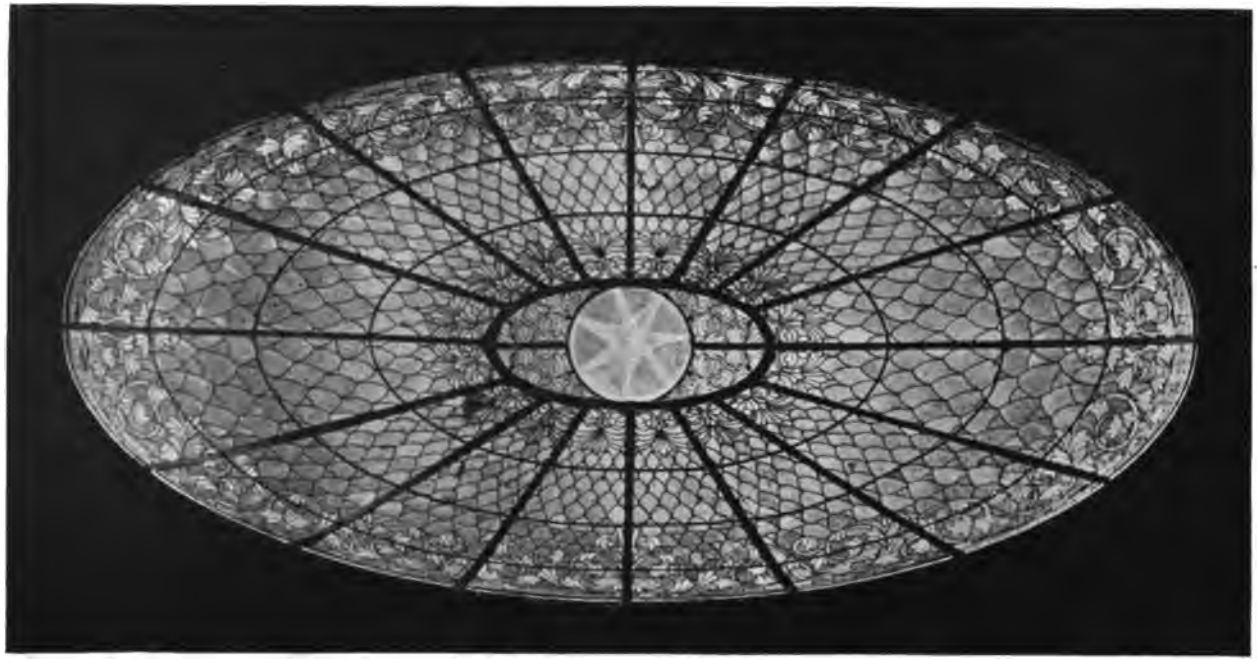

THE SUNBURST.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. FEBRUARY, 1895. No. 11.

THE DEDICATION OF THE MOTHER CHURCH.

THE great day has come and gone. The new edifice of The First Church of Christ, Scientist, in Boston, has been duly and formally dedicated to the service of God. The temple has been appropriately consecrated to its divine purpose, and all Christian Scientists rejoice thereat. This house of Love now stands before the world an accomplished fact, and its significance if not fully understood is at least becoming partially manifest even to non-Scientists. The gathering to witness the dedicatory exercises was, perhaps all things considered, the most notable and memorable of any thus far in the history of Christian Science. The keen edge of disappointment felt at the absence of the Teacher and Leader, the Reverend Mary Baker Eddy, was softened by the fact that she was present in spirit, and in her sermon, which was prepared for and read upon the occasion. This remarkable deliverance will be duly published in pamphlet form, so that all may have it to read and ponder, and place away as a happy memento. It would be useless to undertake to describe the intentness with which it was listened to at each reading, or its effect upon its understanding and appreciative

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hearers. From every standpoint, Scientific, literary and religious, it was without spot or blemish, and peerless in its majestic tone.

From all over the land,— from North and South and West, from New England and from Canada, nay, even from across the sea, came the adherents of Truth and faithful students of the Bible and Science and Health with Key to the Scriptures to witness and participate in the ceremonies. It is difficult to accurately estimate the exact number, but from every ordinary method of computation, it is safe to say there were five thousand present; and yet these constituted but a comparatively small part of the students. Notwithstanding every effort was made to reach the entire field with the notice, it is doubtless true that many failed to receive it in time to make the long distances necessary to have put them down in Boston on the day. Had the notice been longer no doubt many hundreds, if not thousands, more would have come. The home-guard was much larger than the van-guard, and yet it is one of the beauties of our glorious Truth, that all could be, and were, present to every practical intent and purpose, and no reason exists why they should not receive as full a measure of the blessing as if they had been there in *propria persona*. All is Mind; and all whose thought has been sufficiently awakened, can in mental mood and spiritual fact, assemble in "one place and in one accord" as effectually as if the physical personality were perceptible. Yet the privilege of personal presence had its many compensations, and none who came would have failed to come could they have foreseen their blessed experiences.

The unique and beautiful auditorium — indescribable in its rich luxuriousness of harmonious and tasteful arrangement and decoration — was filled to repletion at the first three services, and well filled at the fourth and last.

The vestry, all the vestibules and side rooms, were filled to overflowing, while out on the sidewalks and around the church, notwithstanding the inclemency of the weather, stood hundreds of patient, waiting ones.

Early in the morning the chimes rang out their sweet

notes of joy, and at intervals during the day, called the worshippers to service.

The peals first rang out with changes by way of prelude, followed with "Shepherd show me how to go," "The morning Light is breaking," "Joy to the world," "O'er waiting harp strings of the mind," "All hail the power of Jesus' name," and "Saw ye my Saviour? Heard ye the glad sound?"

The floral decorations were elaborate and beautiful. The steps of the pulpit were filled with potted palms, rubber plants, and sword ferns. Around the choir railing were also several large palms. Great bunches of Easter lilies were tied to the platform lamps, adding greatly to the general floral effect. The desk was wreathed with lovely white roses fastened with broad white ribbons and asparagus. On its right was a large basket of white carnations, while on the left was a large cut glass vase filled with pink roses. On the wall of the choir gallery above the platform was a large seven pointed star of lilies resting on palms, with a center of white immortelles, across which in pink letters were wrought the words, "LOVE — CHILDREN'S OFFERING 1894."

On one side of the entrance to the Mother's Room was a vase of crimson roses, and on the other a vase of pinks, while the niches in the vestibule stairs were filled with huge palms. The mantel of the Mother's Room was covered with a rich profusion of beautiful white roses, and on the plant stand was a fine large azalea.

The order of service was, first, an organ voluntary while the congregation was assembling; second, the singing of the Hymn "Laus Deo" written by the Rev. Mary Baker Eddy, and set to music by Sydney Percival; it is unnecessary to say that this hymn was beautifully and effectively rendered; third, the reading of selections from the Bible and Science and Health with Key to the Scriptures, the Bible selections being Revelations xii. 10–12, xii. 13, and xii. 15, 16; and from the text-book, page 560 3d paragraph, page 561, 1st and 2d paragraphs, and also the last paragraph; page 562, 1st, 2d, and 3d paragraphs, and the two first paragraphs of

page 563; fourth, silent prayer, followed by the audible repetition of the Lord's Prayer and the spiritual interpretation as found on page 322 of Science and Health with Key to the Scriptures; fifth, a solo, "Feed My Sheep" also written by Mrs. Eddy; sixth, the reading of a letter to Mrs. Eddy from Rev. Lanson P. Norcross of Denver, Colorado, by Mrs. Henrietta Clarke Bemis; seventh, the reading by Mrs. Bemis of the Sermon written for the occasion by the Reverend Mary Baker Eddy, which constituted, of course, the great feature of the day, and around which centered nearly all the interest; it was finely and effectively read by Mrs. Bemis, who, by the way, is one of Boston's accomplished and noted elocutionists; and although she repeated the Sermon, — each reading of which occupied fully one half hour, — four times, her voice rang out stronger and clearer with each reading, and the last rendition was, by common consent, the best; eighth, the reading by Mrs. Bemis, and singing by the choir and congregation of "Christ My Refuge," another of our Leader's hymns; ninth, the pronouncing of the benediction: —

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24th and 25th vs.)

There were two choirs present, the home choir and the choir of The First Church of Christ, Scientist, of New York. The former, numbering nineteen, was led by Miss Elsie Lincoln, the leading soprano of the Mother Church, and the latter, numbering sixteen, by Mr. Henry Lincoln Case of New York. The hymn "Laus Deo" was well rendered by the home choir, while the New York choir effectively sang hymn number 21 of the Christian Science Hymnal, "Now sweeping down the years untold."

The first service began promptly at 9 o'clock A. M., and was attended largely by the local congregation for whose accommodation it was more especially given; another was

held at 10.30, another at 12 M., another at 1.30, and the last at 3 o'clock P. M.

The above program was unvaryingly repeated excepting the second service, at which the children who contributed to the fund for the building and furnishing of the Mother's Room,— the little "Busy Bees" — for whom front seats were reserved, were present in a body to the number of two hundred and twenty, each one wearing a badge of white ribbon on which were imprinted in gilt a miniature bee-hive and the words, "Mother's Room."

There will be sent to each of these contributors — numbering all told about twenty-four hundred — a badge and a mosaic souvenir like the floor of the Mother's Room, with the words, "Mother's Room" inscribed thereon.

The bright and interested faces of these little ones added greatly to the joy of the occasion.

At the conclusion of the services their photographs in a group were taken. It was announced that the children had raised and contributed a total sum of over $4,000, all of which went into the Mother's Room in some form. It was indeed a beautiful thank-offering of the little hearts, freely and cheerfully made, because, as they were wont to declare, "There is nothing too good for our dear Mother's room." The manner in which this munificent aggregate was raised would form a most interesting history, and might well be worthy the effort of some skilful pen in the way of a *brochure* to be laid away among the archives of the church. It is touchingly referred to in the Mother's Sermon.

The following is the letter of Mr. Norcross above referred to: —

To The Reverend Mary Baker Eddy.

Dear Teacher, Leader, Guide! —

Laus Deo! It is done! At last you begin to see the fruition of that you have worked, toiled, prayed for. The "Prayer in Stone" is accomplished.

Across two thousand miles of space, as mortal sense puts it, I send my hearty congratulations. You are fully occupied, but I thought you would willingly pause for an instant to receive this brief message of congratulation. Surely it marks an era in the

blessed onward work of Christian Science. It is a most auspicious hour in your eventful career. While we all rejoice, yet the Mother in Israel alone of us all comprehends its full significance. Science and Health with Key to the Scriptures. Preface p. vii. 8.

Yours lovingly,

LANSON P. NORCROSS.

Hotel Metropole, Denver, Colorado, Dec. 22, 1894.

There are times when human expression fails to give vent to thought and feeling. The dedication occasion of "our Prayer in stone" is surely one of such times. As well might one attempt to define the unseen quality of divine Love, or bring out in pictorial representation the glory of the Transfiguration scene, as to express in poor human language the deep emotion, the sweet sense of joy, and the peace which truly passeth all mortal understanding, which pervaded the assembly and filled the hearts of the faithful ones. Abundantly were all repaid for coming, and not one of those who made the midwinter trip across the continent but would gladly repeat it for another such benediction.

A pleasing feature of the occasion was the kindly and painstaking attitude of the press. In striking contrast with its attitude of a few years since, it vied one with another, to give as full and correct an account of the proceedings as was practicable. To the *Boston Daily Herald*, we feel under especial obligation for the very correct publication in full of Mrs. Eddy's Sermon. It even departed from its almost iron-clad rules of capitalization to meet the wishes of Scientists in the matter of their peculiar method of capitalizing.

We herewith briefly extract from some of the newspapers, knowing that our readers will be interested therein.

The *Boston Herald* said: —

"With simple ceremonies, four times repeated, in the presence of four different congregations, aggregating nearly 6,000 persons, the unique and costly edifice erected in Boston at Norway and Falmouth streets as a home for the First Church of Christ, Scientist, and a testimonial to the discoverer and founder of Christian Science, Rev. Mary Baker Eddy, was yesterday dedicated to the worship of God.

The structure came forth from the hands of the artisans with

every stone paid for — with an appeal, not for more money, but for a cessation of the tide of contributions which continued to flow in after the full amount needed was received. From every state in the Union and from many lands, the love offerings of the disciples of Christian Science came to help erect this beautiful structure, and more than 4,000 of these contributors came to Boston from the far-off Pacific coast and the Gulf states and all the territory that lies between, to view the new-built temple and to listen to the message sent them by the teacher they revere.

From all New England the members of the denomination gathered; New York sent its hundreds, and even from the distant states came parties of 40 and 50. Even the large auditorium, with its capacity for holding 1400 or 1500 persons, was hopelessly incapable of receiving this vast throng, to say nothing of the nearly 1000 local believers. Hence the service was repeated until all who wished had heard and seen; and each of the four vast congregations filled the church to repletion.

All the finishing work on the building has been pushed with great rapidity. This has been accomplished largely through the aid furnished by the resident and visiting Christian Scientists. On Saturday night handsomely dressed ladies aided in clearing away the rubbish from the interior, and in some instances even assisted in scrubbing the marble floors, so eager were all to help.

The *Boston Daily Globe* said: —

"Surging crowds of Christian Scientists from all parts of the United States poured in and out of the new edifice of that faith, corner of Falmouth and Norway streets, yesterday.

More than 6,000 of the faithful worshipped in the beautiful temple and participated in the dedicatory exercises. . . .

Two thirds of the vast congregations which attended the dedication yesterday were women, strong, healthy, muscular women. They were not slow in speaking of this fact as a proof of the value of Christian Science being a gospel of health. "Most of these women," said one, "were once sickly, but they have been cured by Christian Science." A man chimed in at this juncture, and pointing to his wife, a robust woman, said: "I used to carry her up and down stairs before she was healed, but I couldn't do it now."

One woman assured the reporter that "Christian Science cured morally and physically."

It was a remarkable crowd, and the church for hours presented a wonderful scene of life. The edifice itself was fully described in The Sunday Globe. But no description can adequately tell the beauty of its interior and its wealth of detail.

The dedication was simple but interesting. Visitors did not come from afar merely for the services, but because it was the

opening of the mother church, the national temple of the Christian Scientists. The devout spoke of it in terms of reverence as "Our prayer in stone," and regarded it as a significance of greater achievements.

Mrs. Eddy has spent nearly thirty years in making the erection of this elegant structure possible, and the First Church of Christ (Scientist), now stands as a monument of her devotion and consecration, the church and land costing nearly $250,000.

The event has touched a chord in the hearts of Christian Scientists from Boston bay to the Golden gate. The membership is not confined to Boston, for the resident members of the cult number only about 800, while those elsewhere already run into the thousands. The cars were loaded all day, and the church was the center of attraction to the travel. It was interesting to watch the people stand in the cold, with the snow beating down upon them, gazing with loving eyes at their beautiful temple.

It is estimated that fully 3,000 people came from long distances. A large party came from New York, and others from all parts of New England. There were present, too, representatives from Iowa, Michigan, Wisconsin, Kansas, Illinois, Oregon, Ohio, Pennsylvania, Georgia and California.

Pointing to the Greek lamp, hanging in the mother's room, a member said: "That 200-year-old lamp will be always kept burning in the church, and it will represent to us the never-dying power of Christian Science in the world."

The *New York Sun* said: —

"The dedication was simple. It included an organ voluntary, singing of hymns, two of which were written by the "Mother" Rev. Mary Baker Eddy; the reading of the Scriptures, with extracts from "Science and Health with Key to the Scriptures." Mrs. Henrietta Clarke Bemis of Allston read the sermon written by the mother pastor. There were four services, at 9 o'clock, 10 : 30, 12, 1.30 and 3 P. M. There were probably 6,000 persons in attendance at the services. . . . The most important part of the services was the reading of Mrs. Eddy's address and selections from the Bible and "Science and Health." To emphasize the impersonal nature of the service, Mrs. Eddy announced her intention of being absent on the occasion, and sent a communication ordaining the Bible and "Science and Health" as the rightful pastor of the church.

Mrs. Eddy is regarded as the sole discoverer of Christian Science. It has grown to the extent of representation in every State and in every city of importance in the Union and in Canada, and it has extended its influence as far north as Norway and as far south as Greece and Australia. The local church in Boston is estimated to have not less than 3,000 members. Two hundred

thousand followers are said to hold services in the branch-churches of the denomination, and a half million persons, the Scientists assert, stand ready to testify of marvellous healing through the understanding of Christian Science.

In testimonial of their gratitude to its founder, the followers of Mrs. Eddy have contributed to the building of the commodious church which was dedicated to-day. The ground, edifice, and its equipment are valued at $250,000."

The *Boston Journal* thus beautifully refers to and describes the chimes: —

"Much admiration was expressed by all those fortunate enough to listen to the first peal of the chimes in the tower of the First Church of Christ, Scientist, corner of Falmouth and Norway Streets, dedicated yesterday. The sweet, musical tones attracted quite a throng of people, who listened with delight.

The chimes are something of a novelty in this country, though for some time well and favorably known in the Old Country, especially in England.

They are a substitution of tubes of drawn brass for the heavy cast bells of old-fashioned chimes. They have the advantage of great economy of space, as well as of cost, a chime of fifteen bells not occupying a space of more than five by eight feet.

Where the old-fashioned chimes required a strong man to ring them, these can be rung from an electric key board, and even when rung by hand, require but little muscular power to manipulate them, and call forth all the purity and sweetness of their tones. The quality of tone is something superb, being rich and mellow. The tubes are carefully tuned, so that the harmony is perfect. They have all the beauties of a great Cathedral chime with infinitely less expense.

There is practically no limit to the uses to which these bells may be put. They can be called into requisition in theatres, concert halls and public buildings, as they range in all sizes, from those described down to little sets of silver bells that might be placed on a small center table."

All the other daily papers of the city, so far at least as we have seen them, also gave fair and respectful accounts of the proceedings, as well as correct descriptions of the Church edifice.

In connection with the dedication of the Mother Church it is interesting to know that prior to the 5th century Christmas was kept conjointly with the feast of the Epiphany on the *6th of January*, and that it was generally considered

to have had a joy peculiarly its own. (See Encyc. Brit. vol. 5, page 704.)

It will be remembered that the Epiphany is the celebration of the visit of the Magi of the East to Bethlehem, to see and worship the child Jesus; or as others maintain, to commemorate the appearance of the star to the Magi, signifying the manifestation of Christ to the Gentiles. The literal meaning of the word epiphany is "an appearance, or a becoming manifest."

It was first intended to have the dedication services on December 30th, but, without being aware of the fact above stated concerning Jesus' natal day, our Leader was impelled to and did postpone them until January 6th, feeling that the dedication must take place on that day, and *none other*.

A CARD.

MARY BAKER EDDY.

MY answer to manifold letters relative to members that have gone out of The First Church of Christ, Scientist, in Boston, returning to it is this. While my affections plead for all, and every one, and my desire is that all shall be redeemed; I am not unmindful that the Scriptures enjoin: "All things shall be done decently and in order."

To continue one's connection with this church, or to regain it, one must comply with the Church Rules. All who desire its fellowship, and to become members of it, must send in their petitions to this effect, to the Clerk of the church, and upon a meeting being called, The First Members will determine the action of the church on this subject.

RAISING OF LAZARUS.

SOME VIEWS OF THE NEW CHURCH.

WE present some photographic representations of a portion of the pictorial windows of the Mother Church, and also a view of the sunburst, as a frontispiece. The first represents Jesus' raising of Lazarus from death, based on John xi. 43, and page 241, line 8, of "Science and Health with Key to the Scriptures."

The lesson involved in this so-called miracle, is most profound in its significance. Lazarus' resurrection is a type of the resurrection of all from the tomb of sin and darkness into the Light of Life, Truth and Love.

When the voice of the Christ is heard, saying, "Come forth" from the tomb of darkness and gloom and lay aside the graveclothes of material bondage, the fiat will have gone forth for each mortal: "Loose him and let him go," for "I am the resurrection and the Life."

The second represents John upon the Isle of Patmos, based upon Revelation. When mortals shall have found themselves on the barren isle of material sense, their supposititious pleasures and allurements having departed, they will have a longing for higher and better and truer things. This condition of thought renders them receptive to the inspiration of Truth, and they begin to spiritually discern. As old and false and outworn conceptions depart, the new and better take their place, "old things have passed away," and the "new heaven and the new earth" begin to dawn. With John, they can catch glimpses of the "new Jerusalem," and the "city which lieth foursquare" comes into view. All must pass through the Patmos island before they can truly apprehend spiritual Truth.

The next, a double window, represents, first, Jesus and the Samaritan woman at Jacob's well.

This is one of the most important and helpful of the New Testament lessons. The water of the well was made to

stand in type for the true water of Spirit. Jesus meets the poor despised Samaritan woman on her own plane of thought, and leads her by gracious and gradual steps up to a high spiritual plane. The woman, surprised that a Jew should even speak to a Samaritan, much less ask for a drink or a favor at her hand, expressed her astonishment by asking, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Was the poor, unfortunate woman spurned? Witness the compassionate answer, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." How gently then did Jesus explain to her what he meant; and she comprehended his meaning. Ah! the "living water," the water of Life, Truth, and Love is for all, the humble and despised, according to the worldly estimate, as well as for the world's so-called great. A striking fact in connection with this lesson is this: that to this poor Samaritan woman as his sole auditor, Jesus stated one of the grandest and most comprehensive truths he ever uttered. To her he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him." Would any one assume that this mighty declaration was intended only for the ears of that woman? And yet is there not as much warrant for such an assumption as the one so commonly held, that his commands to heal the sick were intended only for the disciples?

It is an interesting fact that this Jacob's well is the only material structure of Jesus' time in the Palestine Country, which still remains. The masonry of this well has withstood the ravages of time, and the neighboring people still go to it for water.

Second: the angel "with a rainbow upon his head, and in his hand a little book open, his right foot upon the sea, and his left foot on the earth."

To the Christian Scientist this is prophetic and emblem-

JOHN ON THE ISLE OF PATMOS.

JESUS AND THE SAMARITAN WOMAN

THE ANGEL WITH THE LITTLE BOOK.

atic of the "little book" "Science and Health with Key to the Scriptures." A book which is doing so great and marvellous a work as is the text-book of Christian Science, all over the world, surely came to mortals by an angelic hand. It indeed comes down to weary and hungry mortals "from heaven, clothed with a cloud," with the rainbow of hope and gladness, and with the cheering brightness of the sun. Those who truly imbibe its teachings have their "right foot upon the sea" of mortal error, and their "left foot upon the earth" of material sense. Nor will this angel hand cease its sweet ministry until the little book shall have become the manna from heaven which shall feed the multitudes of earth, and lead them from the isle of Patmos to the New Jerusalem, the city which lieth foursquare,— the understanding and demonstration of Life, Truth, and Love.

INSCRIPTIONS IN MOTHER CHURCH.

THE following are the inscriptions in the auditorium of the Mother Church:

Above the pulpit: "God is Love." St. John.

Under the choir rail: "Who is so great a God as our God." David.

Around the auditorium: "The best sermon is the practice of truth and its demonstration through the destruction of sin, sickness, and death." Mary Baker Eddy.

"You shall know the truth, and the truth shall make you free." Jesus.

"Jesus presented the proof that truth heals the sick and the sinful, and triumphs over death through Mind, not matter." Mary Baker Eddy.

Jesus said: "These signs shall follow them that believe. Jesus' promise was perpetual. Had it been only for his immediate disciples, the scriptural passage would read "you," not them. The purpose of his great life work touches universal humanity." Mary Baker Eddy.

"And he sent them to preach the Kingdom of God, and to heal the sick." St. Luke.

"Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is the science of Christianity." Mary Baker Eddy.

"The reputation of Jesus was the very opposite of his character, solely because his principle and practice were misunderstood." Mary Baker Eddy.

"Through the magnitude of his human life, Jesus demonstrated the divine Life." Mary Baker Eddy.

"The law of life in Christ Jesus, hath made me free from the law of sin and death." St. Paul.

FIRST SERVICES IN THE NEW CHURCH.

THE first services were held in the new church edifice of the Mother Church on Sunday December 30th, 1894.

The dedication services having been fixed for January sixth, which was the regular communion day, it was thought best to hold the communion services at the former date, as it would have been impracticable to read the long list of applicants at each repetition of the services.

At these services the auditorium was filled to overflowing, many being obliged to stand in the doorways and vestibule.

The services opened with hymn number 178, "Saw ye my Saviour? Heard ye the glad sound?" written by our Leader. Mark xiv. 12–26, was read as the Scripture lesson, and paragraphs one, two and three of page 340, and one and two of page 348, as the lesson from "Science and Health with Key to the Scriptures." This was followed with the silent prayer and the audible repetition of the Lord's Prayer, with the spiritual interpretation.

The 121st Psalm from Mendelssohn's oratorio of Elijah, written as a trio for ladies, was then beautifully rendered by three members of the choir. Then followed the reading of the names of applicants for membership with the Mother Church, by the clerk of the Church, being five hundred and seventy in number.

A solo, "The Holy Night," was then finely sung. The former pastor then made a few remarks of welcome to the candidates who had been received into fellowship with the Mother Church, and also referred to the fact of his retiracy from the pastorate of the Church, saying that he gladly laid down the charge at the foot of the higher and better ministry, —the only true ministry,—the unadulterated Word of God.

The clerk then read the new church rules providing for the new order of service in the Mother Church.

After the reading of these rules the audience knelt in silent communion. Hymn number 111 of the Hymnal, "From the table now retiring," was sung as the closing hymn, and the services closed with the benediction.

DEDICATORY

TO THE

FIRST CHURCH OF CHRIST, SCIENTIST,

BOSTON, MASS.

REV. MARY BAKER EDDY, FOUNDER.

ALL hail that God-crowned loyal heart,
Which Love-divine hath set apart
To do His work — His Truth proclaim,
And fill the world with Love's refrain.

All hail each heart which nobly strove
To give mankind this treasure-trove,
Through storm and shade, through night and day,
That all may know Love's peaceful way.

All hail this wondrous gift of Love,
The home of peace which like the dove
Descends upon the gathered throng,
And gratitude is voiced in song.

Love's sunshine gilds these noble walls,
God's loving-kindness here enthralls.
The sackcloth falls — our weary eyes
Behold the dawn of Truth's sunrise.

Here Truth will touch the waiting thought,
And care and sorrow come to nought;
For God is all, and Love is here,
And this is Heaven's own atmosphere.

This House of God doth manifest
Christ's Mother-Love, and earth is blest;
Here Love impartial doth bestow
Her favors on the high and low.

The broken-hearted here find peace,
The sin-sick one a sure release.

Come Ye who thirst, the Fount is here
That heals all wounds, allays all fear.

The Law of Love and not of Creeds
Here satisfies the human needs,
And as of old from out these doors,
O'er all the earth true healing pours.

This House of Love our God hath wrought,
And unto earth His treasures brought,
Of health, and peace, and endless joy,
Which sin nor death can e'er destroy.

Sin hath no power within these walls,—
Come weary one, 'tis Christ that calls;
Forget the dreary days of pain,
And Love will make thee whole again.

Here God thy faltering steps will keep
Through darkened way or waters deep,
Or upward o'er the rugged steep,
Until the harvest thou shalt reap.

Thine eyes enraptured here shall see
Love's glorious sign of Liberty;
And God thy health shall ever be,
Through endless Day — Eternity.

— WILLIAM BRADFORD DICKSON.

WONDERS will never cease. Here is a church whose treasurer has to send out word that no sums except those already subscribed can be received. The Christian Scientists have a faith of the mustard seed variety. What a pity some of our practical Christian folk have not a faith approximate to that of these impractical (?) Christian Scientists.— *Boston Transcript.*

NOTICE.

THE sermon of the Reverend Mary Baker Eddy delivered at the dedication of the Mother Church, will be published in pamphlet form. Its publication will be made as speedily as may be.

"THE REFUGE OF LIES.

ROBERT H. WEIR.

AT a Christian Alliance convention held in this city — Altoona, Pa.— recently, one of the principal speakers being prompted to "say something about Christian Science," responded as follows: "Christian Science is a lie; a scientific lie and a theological lie. They say the body is not real. That pain and disease are not real; that nothing is real. It denies the body of Christ. It is great on ideas. David Hume an infidel taught this doctrine; when he died a wag placed the following inscription upon his slab.

'Beneath this circular idea,
Vulgarly called a tomb,
Impressions and ideas rest,
Which constituted Hume.'

The way to get rid of Christian Science is to hold it up to ridicule and laugh it out of existence. Divine healing is as far above Christian Science as pole is from pole. I made this statement in the city of Boston in presence of Mrs. Eddy."

I had heard much of this man and his work. I had also read some of his works on the subject of healing. As divine healing was to be the subject of his discourse that afternoon I was present to hear him, and I heard what he said of Christian Science. Two years before I had come to Altoona to engage in the practice of Christian Science Mind-healing. Since then I have practised in that name. Marvellous healing has been accomplished. Opposition has been encountered on the part of the religious press, the leading secular paper of the city, the ministers, etc., all of whom have warned the people to beware. The denunciation upon the part of our Alliance brethren has seemed most inconsistent. I asked God to show me why they do it. Before knowing anything about Christian Science I had

when in trouble opened God's word and received help and encouragement. This having occurred repeatedly I finally learned to seek help in that way. I asked God to make it plain, by opening to me his word, why Christian Science had been denounced by our brother that afternoon. I opened to Mark 9: 38 and read: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me." I then asked if this was indeed the answer that I might open again and verify it. I opened to Luke 9: 49 which is a record of the same event.

That evening I met my class for the study of Science and Health with Key to the Scriptures. We open these meetings with prayer and reading of the Scriptures. The lesson that evening was Isaiah 28. In connection with what our brother had said that afternoon it was to me a revelation. I have felt constrained to write and publish it. When I was ready to write, the thought came to me that the disciples of Jesus had disputed among themselves as to who should be the greatest. I searched for the narrative and was a little surprised to find it in Mark 9, and immediately in connection with the passage to which I had first opened. I read again at this time the first passage to which I opened and noticed a reference to Num. 11: 28. I turned to it. The 29th verse reads as follows: "And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets and that the Lord would put his spirit upon them."

I find in this experience two lessons, namely, (1) That good people are liable to err in judgment. (2) That as followers of the Christ we must be humble; must lift ourselves above envy and jealousy if we would not hinder the cause of Truth.

Let us then overcome pride, prejudice, bigotry, and seeming self-interest. Let us aim to be guided by reason, revelation, sound judgment and common sense.

What is a scientific lie and a theological lie?

A system of theology based upon part Truth and part error, having neither fixed principle nor rules by which to demonstrate its claims, yet claiming to be wholly true might justly and correctly be termed a scientific lie and a theological lie.

Absolute truth being the basis of all scientific systems, a system of theology based upon truth absolutely, having fixed Principle and rules by which to demonstrate its claims must certainly be Scientific.

Our brother who boasts that in the city of Boston in presence of our Leader he gave Christian Science the lie is an exponent, in part, of what is known as scholastic theology. I say in part for the reason that he has in a measure departed from the theology of the schools and is himself being denounced accordingly.

Let us now consider some of the points of disagreement in the theology of Christian Science and the theology of the schools.

It is claimed for both systems that they are based upon the teaching of the Scriptures. As both are claimed to be Scientific they should not differ in principle.

The opening chapter of "The Gospel of Healing," a work written by our brother who denounced Christian Science as a lie, begins with this statement: "Man has a twofold nature. He is both a material and a spiritual being." This statement is erroneous if the following is correct reasoning.

Both nature and revelation teach us that like produces like. Everything "after his kind" is the mandate of divine Principle, and His law is unchangeable. Opposites do not produce opposites.

The opposite of Spirit is matter; the opposite of Good is evil; the opposite of Truth is error, or a lie; the opposite of Love is hate; the opposite of Life is death.

Who will affirm that Good is the source of evil? That Truth produces error or a lie? That hatred proceeds from Love? Or that Life is the outcome of death?

Do we not reverse the order of both nature and revelation when we declare that Spirit is the Creator of matter?

As Spirit is the Creator of the universe and man, is it

possible that the universe and man are both material and spiritual? As like produces like, and Spirit is the only Creator, does it not follow that all creation is spiritual? Who made matter? Who named it? Is it named in the Scriptures?

Another point of difference in the theology of Christian Science and the theology of the schools is that the Science of Christianity requires perfect obedience to the law of God or Good as the way of salvation from sin, sickness and death, while scholastic theology declares it is impossible to keep the commandments of God perfectly, and bases its hope of salvation from sin, sickness and death upon the perfect obedience of Jesus the Christ.

God said to Adam and Eve: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 15–17.) This is the original lie. Our first parents believed it and became unlike God, for Good knows not evil.

God's command is "Thou shalt not." Nowhere do the Scriptures say He has ever modified that requirement.

Again the serpent has whispered, saying: "For God doth know it is impossible to keep his commandments perfectly. Knowing this He sent His Son into the world that he in your stead might keep the commandments of God. Believe that this was his mission and you will be saved from the consequences of disobedience. Declare you are a sinner; that you cannot keep His commandments perfectly; that you 'break them daily, in thought, word and deed.' Trust in the righteousness of Jesus the Christ, not in your own; try to do right; when you fail confess it to Him and ask Him to forgive you for his Son's sake; then try again. Persevere in this way, trying, failing, and confessing, and when you *die* the Judge will say, 'Well done . . . enter thou into the joy of thy Lord.'" This is "the refuge of lies."

We have been taught to believe that this is God's plan of salvation. What is the result? Is it not the same as in the case of our first parents? Adam said: "I heard thy

voice . . . and I was afraid . . . and I hid myself." (Gen. 3 : 10.) Is it not because we believe this invention of satan that we too have tried to hide from God or Good?

Sin brought fear and death. Jesus came that "he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life time subject to bondage." (Heb. 2 : 14–15.)

If we declare it is impossible to keep God's commandments perfectly, do we not make Him a liar? Does not the command coming as it does from the source of truth imply the possibility that it can be kept? Is it possible to keep any one of the commandments? If it is, is it not possible to keep them all? Is not imperfect obedience disobedience?

Did not Jesus the Christ keep the commandments? Did he not by doing so prove it possible? Who among us have been tried as he was tried? We yield; he resisted until he sweat as it were great drops of blood. Have we done this? Have we tried to do it? Paul says: "Ye have not yet resisted unto blood, striving against sin." (Heb. 12 : 4.)

Did Jesus come to save us *from* our sins, or did he come to save us *in* our sins? Do we expect to be saved because of what he did? We shall be saved if we do as he did, not otherwise.

The following text of Scripture is used to substantiate the claim that we cannot keep the commandments of God perfectly. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1 : 8.) In the context we find this: "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." Here would appear to be a flat contradiction. Is it? We answer, No, the Scriptures are not contradictory when understood.

The unbeliever who says he has no sin deceives himself and the truth is not in him. The believer who says I know Him and keep not his commandments is a liar and the truth is not in him. A little study of the intervening verses will make this plain.

But is it not written: "The blood of Jesus Christ His Son cleanseth us from all sin"? Yes; "If we walk in the light

as He is in the light," then "the blood of Jesus Christ His Son cleanseth us from all sin."

In what sense are we cleansed by his blood?

The blood shed on Calvary represents the self-sacrifice, the self-denial it cost to overcome "the world the flesh and the devil."

We are made partakers of that sacrifice when we take up the cross of self-denial. We are washed in his blood daily if we are being cleansed from the impurities of the flesh by regeneration. We are baptized with his baptism and drink of his cup each time we resist and overcome temptation.

This is the cup of which he said: "Drink ye all of it." This is the cup concerning which he prayed, saying: "Father if it be possible let this cup pass from me." It was the bitterness of this cup which caused him to cry out: "My God, my God, why hast thou forsaken me?" Is it possible we will longer permit satan to tempt us to believe we shall be saved by simply asking Him to forgive our wrong-doing?

But is he not our Redeemer?

Yes; "Who gave himself for us, that he might redeem us *from* all iniquity (not *in* iniquity) and purify unto himself a peculiar people zealous of good works." (Titus 2: 11–15.)

Another point of difference in the theology of Christian Science and the theology of the schools is found in the fact that Christian Science does indeed teach the unreality of sin. As disease and death are effects of sin it follows that they too are unreal. Scholastic theology affirms the opposite — that sin, disease and death are real.

Sin promises pleasure; it brings pain, misery, unhappiness, disease and death. Is it real? Is it less than a lie? Is there any reality in a lie?

Who is the author of sin? Who is it that says there is pleasure in sin? Is it not satan?

We have the word of Jesus that satan is a liar, and the father of lies. If then satan is a liar, and the father of lies, and if there is no truth in him, surely we make no mistake when we declare that sin is unreal, because it is not true,

satan being its author. If we believe that sin, disease and death are real, do we not believe a lie?

We cannot come into Christian Science and continue in sin: we cannot remain in Christian Science if we go back to sin.

Does Christian Science deny the body of Christ?

Christian Science does not deny the body of Jesus. Any one who gathers such a view from the genuine writings of Christian Science, reads without the slightest understanding of its premises. As to the body of Christ, it accepts Jesus' own declaration as true. "Before Abraham was I AM," and understands that the corporeal body manifested to human sense by Jesus was not the body of the eternal, spiritual Christ.

Does Christian Science declare that nothing is real?

Christian Science demonstrates the fact that Good or Spirit only is real; that matter and evil are a lie, hence are unreal.

Why is Christian Science said to be great on ideas?

This question suggests another, namely, What is an idea?

As defined by Webster an idea is: "The transcript, image, or picture of a visible object, that is formed by the mind; also a similar image of any object whatever, whether sensible or spiritual."

My understanding of the term idea as used in Christian Science is: that all created things exist, and ever have existed, in the divine Mind; that everything exists, and ever has existed, in God's thought; that the universe and man are His thought expressed or made manifest, hence the universe and man are His ideas.

A young lady who said she was greatly benefited by my counsel when she entered upon the Christian life became interested in divine healing as taught by our brother whose statement has led me to write this article. Being an invalid she visited the Berachah Home and imbibed the error taught by our brother concerning Christian Science. When she learned that I had become interested in Christian Science she was horrified. She visited me and earnestly, prayerfully, and tearfully entreated me to give it up. I am

inclined to believe that in her distress she wrote our brother concerning my case hoping that possibly he might be able to say something that would save me. At all events I received a short letter from him in which he propounded this question: "Can you, my brother, really worship God as an idea?" I knew but little about Christian Science then, but that little was sufficient to make clear to me the fact that our brother knew still less.

"Divine Healing is as far above Christian Science as pole is from pole."

Christian Science Mind-healing *is* divine healing. "The stream cannot rise higher than its source."

To our Alliance friend, as to all others, I would say in the spirit of Christian fellowship: Read Science and Health with Key to the Scriptures, until you *understand* it, and *then see* if you wish to antagonize its teachings.

NOTICE.

THE Church Rules have been so changed that hereafter the services of the Mother Church will be conducted as follows:

1. A Hymn.
2. Silent prayer, followed by the audible repetition of the Lord's Prayer and its spiritual interpretation as given on page 322 of "Science and Health with Key to the Scriptures."
3. Hymn.
4. The announcement by one of the readers of the Bible Lesson for the day, the subject, golden text and footsteps thereof; the reading responsively of the lesson text, followed by the reading of the expository notes by the readers, who shall be a man and a woman, one reading the Bible references, and the other the quotations from Science and Health with Key to the Scriptures; this reading to be done alternately.
5. The collection and an anthem or solo.
6. A hymn.
7. The benediction.

From the above it will be seen that the quotations from the Bible and text-book are not to be written, but read directly from the books.

This change in the services has reference only to the Mother Church, and is not to be adopted by branch churches until further notice.

OUR "PRAYER IN STONE."

AUGUSTA E. STETSON.

CHILDREN of the Blessed,
Sing the song of gladness,
Ring the loud hosannas, Christ again to earth is come.
Raise the voice to *praise* him,
Bid the world *adore* him,
While we follow, listening to the voice that calls us home.

Has the path been thorny
Roses with their fragrance
Cheered us, as our footsteps trod the path our Saviour led,
When we, Israel's children,
Hungered in the desert,
Did the hand of Love, supply the ever-living bread?

When athirst, and weary,
Faint, and heavy laden,
Following, through the wilderness of sin and sense, our Guide,
Did we hear the summons,
Falter not, but come ye,
Drink the ever-living waters, which in me abide?

Bread of Life to strengthen,
Water to refresh us,
Flowing ever freely from the ever-living Fount,
Mother *love* to counsel,
Mother *voice* to cheer us,
Mother *smile* to beckon, through the valley to the mount.

Could we fail or falter,
While the loving Saviour
Every want supplied, and every tear drop wiped away,
Every *murmur* silenced,
Every *shadow* lessened,
With the power of Love divine, revealing God's bright day?

As we catch bright glimpses
Of the Eternal Real,
As we lose the echo, of sorrow, sin, and care;
Brighter gleams God's glory,
Chant again the story,
Christ is come to human ken, his temple to prepare.

Sing for joy ye ransomed,
Prayer in stone appearing
Bids us trim our lamps, and wait the bridegroom's midnight call.
Sing, for Christ is with us,
Israel's Shepherd leads us,
Love is come to reign forever,— Crown Her Lord of all.

STRONG FOUNDATIONS.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Tallyrand, "go and be crucified, then be buried, and then arise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crestfallen and confounded, went away silent.

"Ransack all history," says an able writer, "and you cannot find a single event more satisfactory and clearly proved than the resurrection of Christ from the dead." And says another, a distinguished jurist: If human evidence ever has proved, or ever can prove anything, the miracles of Christ are proved beyond a shadow of a doubt." And yet the miracles and the resurrection of Christ prove His divinity; and as Napoleon said, "His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science."— *Selected.*

CHRISTIAN SCIENCE IN THE BUSINESS WORLD.

THE following symposium of reasons why Christian Science is helpful to business men, will doubtless prove helpful to all. Each person gives "four reasons of a business man."

I.

1. God as Life, gives man his birthright, dominion, breaking the chains of satan with which mortals are bound in sickness. Before knowing God as explained in Christian Science, the writer was frequently confined at home by sickness, but now never.

2. God as Truth, exacts honesty as the principle of business. Recognizing this, the writer has persistently sought to eliminate imperfections from his goods. Through using better materials, many qualities have been improved at reduced cost, resulting thus in a double benefit.

3. God as Love, governing every transaction, brings us into closer touch with our brother. Guided only by Divine Love, we need never fear the hidden rocks of envy, jealousy, ambition, avarice, selfishness and greed, on which most business shipwrecks occur.

4. When the God-head as Intelligence,— which is the knowledge of the divine trinity of Life, Truth and Love,— is taken into partnership in business, perception is keener, memory strengthened and the special capital supplied by God, (Intelligence,) is found inexhaustible.— J. B. W., Silk Manufacturer.

II.

1. Because an understanding of the absolute harmony of Divine Science enables one to know that Isaiah 40—31, names each one of us, and now, in everything we do.

2. Because if we realize that the Lord has no idle workers in His vineyard, we can make manifest in all our material surroundings, a sense of contented activity.

3. Because all questions of capital and labor can be met and mastered with a complete sense of the peace promised in John 14—27.

4. Because it is Scientific Christianity, and the only kind of

"religion" which a business man, a banker, or a laborer, can apply every day and all day.— D. H. C., Iron Manufacturer.

III.

1. I find Christian Science of practical value in every detail of my daily work. It gives a knowledge of human character, enabling one to understand the mentalities with which he comes in contact and shows him how and whom to trust.

2. By demonstrating the Scientific statement that "There is but one Intelligence," one has always an unlimited source from which to derive the supply of common sense which is so needful in all business transactions.

3. It is helpful in its distinction between cause and effect. When discord seems to manifest itself we know that it is but a suppositional condition, resulting from a false belief that Good is not all and everywhere.

4. Christian Science brings out the fact that God is the only employer, and that he is Good and just, and while I am conscious of that truth, success must follow.— R. P. V. Mechanical Engineer.

IV.

1. Because it presents the only way that will satisfy the longing that is deep down in man's heart to trust and love his brother, symbolized materially by the immense credit system of the world.

2. On this basis only can real harmony be brought out, which is the largest factor in gaining and continuing in success.

3. Standing on the rock foundation that there is but "One" Ever-Present, Active Eternal Principle, "Divine Love," "in whom man lives, moves and has his being," enables him to meet his greatest enemy "fear," and causes the same to fade away "like a summer cloud."

4. Realizing that there is but One Employer (Divine Love), each one, whether employer or employee looking to the Principle, accepts his temporary position to work out of without envy. He is thereby enabled to inscribe on the consciousness of every one in business, the name of Brother, and in so doing writes his own as "God's son."— F. C. Lumber Business.

V.

1. It teaches honest and fair dealing, instead of cheating and

over-reaching which is so commonly the method pursued by business men, whose motto seems to be "to get money honestly if you can, but to get it."

2. It teaches purity, and among business men I find so many who are profane, dissipated and immoral, that there is great need of Christian Science to teach them how to live soberly, righteously and godly, which brings true happiness.

3. It teaches that while money is desirable, it is not the highest thing for which to live. Man is spiritual, and money will not purchase spiritual things. What shall it profit a man, if he gain the world and lose his soul.

4. It teaches unselfishness and consecration, then if wealth comes, instead of spending it only on himself, he is to use it as a trust, realizing the truth of Christ's words, that "it is more blessed to give than to receive."—J. E. L., Manufacturer of Twines.

VI.

1. I am a Christian Science Business Man because I find in it a practical religion, that can be taken into every minutia of business, as well as in the home.

2. Through the teaching of Christian Science I am able to understand the true import of "Love thy neighbor as thyself," and carrying this into business with the scientific understanding, it brings about such results as nothing else can.

3. The demonstrations I have had in my business have more than convinced me that Christian Science is the true religion. It has indeed been tried and not found wanting.

4. Christian Science has not only been a help to me in my business, but gives me health, which is so necessary to the success of every business man.—W. R. P., Manufacturing Jewelry.

VII.

1. It solves the problem how to be truthful under all circumstances and yet do business. It supplies business, for truthfulness begets confidence and confidence attracts business as naturally as the magnet attracts steel, or as tenderness attracts love.

2. It affords opportunity to be a blessing to others abroad as well as at home, and teaches us that charity can be dispensed as freely in kind words and deeds in the business field, as in any other position of life.

3. It puts business on a healthy basis, and lays the foundation for the ultimate overthrow of all deceit, cloaked robbery and injustice which to-day stigmatize and stagnate trade. It makes room for God (Truth) to reign in business as well as in the Church.

4. It gives health, courage, vigor and peace of mind. It allays fear, corrects narrowness, calms irritability, overcomes fatigue, instils patience, gives wisdom, establishes forbearance, makes us happy and successful, for God is Love and Love is bounteous.— W. A. W., Importing Agent.

VIII.

1. Arbitration may settle temporarily the conflicts that so often arise between capital and labor; but Christian Science is the only permanent remedy, inasmuch as it removes the cause of the strife by teaching men that they are brethren.

2. Christian Science shows how to eliminate hate, envy, and a desire to monopolize from business transactions, and how to replace these motives with love and a desire to do right. This change would put the business world on a solid foundation.

3. The recognition in business circles that God is the source of supply, a fundamental point in Christian Science, would adjust the differences so frequent between employer and employee on the question of compensation for services.

4. The writer has proven the advantages to business men of accepting the teachings of Science and Health with Key to the Scriptures, set forth on page 22, by practical experience.— W. F. B. School Books.

IX.

1. The intensity of life is manifested in the eager throng of busy men, pursuing the goal of their ambition from a greed for gain, or an impelling desire for position and power, or contending for the very necessities of existence.

2. There can be no question of their need of that which brings mental repose, freedom from fear and anxiety, quietness under vicissitude, and assurance of the producing power of Good. How to acquire these riches is taught in Christian Science.

3. The percentage of successful business men is small: Periods of panic and depression recur: poverty and want continue, with extremes of wealth and destitution, while men work

from selfish motives, in conflict with the Divine Law that governs the universe.

4. Harmonizing capital and labor,— developing ideal government,— and establishing the real progress of the world will result, when "Love is the fulfilling of the Law," — when all work for the good of each other, and so for the general good.— E. F. H., Manufacturer Steel Rails and Iron.

X.

1. That the possession of money does not constitute the only source of happiness — there is something of far more value, and for the love of money, we substitute, in Christian Science, the love of Truth; for the power of money, we substitute the power of love.

2. Because of a sense of dominion, a protection from our own evil thoughts, and the evil thoughts of others, a safeguard from the snares of the world, a cure for weariness, for in the Divine Mind is changeless strength and energy, and a remedy for discord and confusion, as God's law is eternal harmony.

3. Because there being but One Mind, and all men a reflection of this, it brings the true sense of brotherhood, and the application of this fact in Christian Science, solves the problem of capital and labor, and establishes human justice, honesty and perfect equity.

4. Because it makes possible in business methods the practice of the Sermon on the Mount,— the foundation of all Law, the strength of all Government.

XI.

1. Because I find Christian Science the only religion applicable to every condition of life and demonstrable in any position a business man might be placed, as it teaches utter reliance upon the one Mind (God) as the only Substance and Source of supply.

2. Recognizing this great fact, I found myself face to face with the nothingness of my every-day methods and seeing how hopelessly they had failed, I came and found, through the teachings of Science and Health with Key to the Scriptures the "solid basis" I had vainly looked for before.

3. Starting from this "solid basis" I now find love and unselfishness take the place of deceit and avarice and I meet my

patron or competitor as friend and brother with confidence and honesty, letting Divine Mind operate and Truth be the only factor in the case.

4. Many petty annoyances, which seemed in the old way most aggravating, I now recognize as error and handle the thought, producing them, according to my understanding, not only benefiting myself, but others — thus "I love my neighbor as myself."— A. G. M. Retail Business.

EVANGEL.

UNTO shepherds lowly
Came the anthem from the skies;
Thoughts from Heaven holy
Dawned upon their dreaming eyes.

"Glory! Glory! Glory!
Unto Love enthroned," they cry;
Light illumes the story
Trembling through the wondering sky.

"Peace shall bless good willing
Everywhere 'mong men on earth!"
Came the evangel thrilling
At the glad news of the Birth.

So the shining glory
Makes in every heart Love's morn;
Hearing Love's old story:
Unto you the Christ is born —

This day comes a Saviour!
Wise men mark the star appear;
Wise through meek behaviour,—
Who so wills may see and hear! —W. P. M.

NOTES FROM THE FIELD.

DEAR JOURNAL: — I have been thinking for some time I would add my mite to the reports from the field, and let others have the benefit of hearing of some of the demonstrations which I have witnessed, of the power of Truth to destroy error. I will relate some cases that are perhaps a little out of the ordinary.

One was a case of baldness; a gentlemen of over eighty years of age (according to mortal measurement of time) had been bald for more than forty years, had worn a wig for that length of time, having no hair at all on his head, and his scalp was as glossy as a piece of silk.

He came to me for treatment for rheumatism and was so wonderfully healed of that, that he thought he might also be of his baldness. I told him it was possible, he had a few treatments, and his hair commenced to grow.

When it was noised around that this man's hair was growing after being bald for over forty years, a gentleman who was the principal of one of the city schools heard it; he remarked, "I will not believe it unless I see it." His wife who, had been healed by Christian Science, said, "We will go and see." They went; he told the family their errand. The wig was removed from the old gentleman's head and the lamp held up that he might see. He saw a fine silky growth of hair all over the man's head. The principal exclaimed, "Now I believe."

There are many witnesses to vouch for the truth of all I write about this case. This letter was shown to his son who lives in this city, before it was sent to the *Journal.* His wife and he both saw the demonstration and vouch for the truth of this letter.

My wife treated another case of baldness. This was a lady who had been ill for a long time, and as a last resort turned to Christian Science for help. The help given was so apparent that one day when a doctor of divinity (the pastor of the church to which she belonged) called upon her and finding how much she had improved said, "If the treatment is benefiting you so much why don't you ask your demonstrator to treat you for the

hair to grow on that bald spot on your head?" Whether this was said in a joke or otherwise I cannot tell. However she did ask her demonstrator to treat her for this, and the next time her pastor called to see her, she drew his attention to the spot that had been bald on her head, and to his amazement the hair was fully an inch long and just as thick and strong as it could grow. We have heard of many places where he has told this (to him) peculiar incident.

I feel sure he would gladly endorse all I have written about this case. How careful we should be at all times that we do not limit the Truth or its power to remove every manifestation of barrenness or discord of whatever sort.— J. H. STEWART.

THREE years ago I was suffering with what the physicians called nervous dyspepsia, although no two called it the same disease. For seven years I could not eat anything without suffering, and when Christian Science found me I was reduced in weight from one hundred and forty pounds to less than one hundred.

The physician decided that total abstinence from food was my only hope; he had the nurse bathe the whole surface of my body with lard and brandy, trying to nourish me through the pores of the skin.

The doctor was a kind, fatherly man, and his encouraging words helped me so I was able to be up once more, but was fast going back to the same condition again, when a friend loaned my husband some *Journals*. It was the first I had heard of Christian Science.

It seemed strange reading to me; still I wondered why I could not be healed, although I feared it was not God's will.

I had a hard struggle to give up all medicine for I was taking it ten times a day, but when I did give it up I was healed. I was so happy I told every one I saw. I remained in that state for a number of days, but mortal mind had too strong a hold not to try to return. It did try again and again, but Truth is equal to the pulling down of apparently strong holds and so it proved in my case.

I have learned to look only to God for life. What a foe the carnal mind is! It robs us of all that is good and perfect, until understanding of the Truth destroys its imaginary power. I

have been through a class and had some good demonstrations, and some seeming failures.

We have seven in our family and none have taken any medicine since I was healed.— H. L. C. LARRIBEE, IOWA.

I HAD been a great invalid for seventeen years. All that time I had tried doctors and medicine without relief, and continued to grow worse. I was able to sit up only a few hours at a time, and some days could not get up at all. I had given up in despair as the doctors told me I never could be well.

At this time a Christian Scientist called upon me. After talking with her awhile she gave me so much hope and courage, that I asked for treatment. I bought Science and Health with Key to the Scriptures, and began to improve at once. It seemed as if a new lease of life had been given me. I continued to study and take treatments, and soon was able to be around all the time and work without fatigue. Now I can say after a year and a half, I am better than I ever hoped to be.

I went to the World's Fair and stood the journey better than any of my company, and have been able to work hard ever since. I have been taught how to help myself and others, and have used no drugs of any kind for over two years.

I write this hoping to help some one as I have been helped, and will cheerfully answer all questions asked in regard to my healing.— Mrs. C. G. LUM, BARKERS, NIAGARA Co., N. Y.

I HAVE just received the Christian Science Hymnal, the first I have ever owned. It is grand. The hymns have lifted me a step higher in thought, in fact they are little sermons all the way through. The old tunes we have always known, now sung in the "new tongue" are more inspiring than ever. To-day in singing "St. Nicholas" I thought what beautiful words, but did not know until I finished, that the composer was the author of Science and Health with Key to the Scriptures, making the Hymnal more precious to me than ever.

As Christian Scientists let us awaken and conquer the error that says we cannot take the *Journal* or own a Hymnal. In fact we should own everything published by the Christian Science Publishing Society and all of the works of the Discoverer and Founder of Christian Science should be on our table. We can make this a reality if we realize that our heavenly Father withholds

not any good thing from his children. It is only fear and doubting that causes this seeming want. This thought of hard times must be met and mastered just as we master pain.— M. A. F.

Our experience with a copy of Science and Health with Key to the Scriptures, used for loaning to inquirers may be of interest to other workers in the field, especially in places where there is no public library.

It was the lack of a public library, in which to put a copy of this "little book" for the "healing of the nations," that impelled us to buy a copy for general circulation. The Sunday collections furnished the means, and it was labelled, "Property of Christian Science Students, Mankato, Minn." A slip with request for its return to the address given within two weeks was inserted in the front. When not out, we have it for use at the meetings.

Now after ten months it is out on its tenth call and another lady is anxiously waiting for it.

Nearly every one who has read it, has been very favorably impressed, two have since bought copies, and several others wish it.

Arrangements are now being made to open a public library, when it will be supplied with one of these wonderful books, while our "Missionary" copy will go on in its present good work. — David S. Wade.

For fourteen years I was an invalid. I was unable to dress or undress myself and was in constant suffering.

During that time I employed no less than twenty-five physicians. I also tried all kinds of baths and patent medicines, but found no relief.

For two years I had taken no medicine,— had lost faith in everything; it seemed as though my time had come, for I felt I could not endure any more suffering.

My husband and friends prevailed upon me to try Christian Science as a last resort. It was through persuasion that I went, not of my own will.

My healer talked to me of the true and living God, and treated me. I began to improve at once. I continued to grow better spiritually and physically. That was three years ago, and to-day I am happy in the good work.

Why did I not try Christian Science before? Simply because

I knew not what it was. I write this hoping to help others.— L. C. H., CHICAGO, ILL.

ABOUT four years ago, I was healed through Christian Science of lameness caused by a broken and badly sprained ankle, and of numerous other ailments, of an apparently incurable nature.

I spent hundreds of dollars in various treatments by different physicians, by electric and mineral baths, massage, etc., at sanitariums and other institutions with no perceptible relief or improvement. As a new experiment, I was induced to try Christian Science, little realizing what Christian Science was. I was taken to a healer in Chicago, a student of Mrs. Eddy.

To my surprise I was soon relieved of numerous claims, that would not yield to material methods. I laid aside crutch and cane that I had depended upon for over a year, and all the material remedies I had been using.

The divine power brought strength, health, and happiness, instead of pain, weakness, discord and sadness. I am now free from physical disease and suffering.— L. W. L.

I WAS induced to try Christian Science treatment by a friend who had been healed, and perhaps others may be led to do likewise, if I cast in my mite and tell the *Journal* readers about this leaven of Truth.

Claims were laid upon me for years that drugs never reached, but through the faithful labors of my healer, Truth gained the supremacy over error, and I rejoice in that Love which satisfies the hungering and thirsting for that nearness we have sung about so often, "Nearer my God to thee," but did not realize our nearness to Him.

My husband is also out of bondage, being healed of his infirmities and happy in the knowledge that heaven is within us. We came into Christian Science in February last and are but babes, but with thankfulness for the grace already given, may we grow into the perfect understanding.— L. C. W., VICKSBURG, MICH.

I WOULD like to tell how I got well. I had been a great sufferer for many years, and tried all the different kinds of medicine I could get, and the doctors offered me.

Two years ago I had a dangerous operation performed, but did

not recover entirely. I was taken sick again, and was told I could not get well unless I submitted to another operation.

I heard at the same time of Christian Science. I had very little faith, but tried it and got well in a short time. I am now perfectly well and my friends are much surprised to see the change in me, as so much more was done for me than was expected.— MARGARETTE GLUCK, BATTLE CREEK, IOWA.

A LITTLE girl ten years of age tells what Christian Science teaches her in the following: Christian Science teaches us that there is no life in this body. Our only Life is in God; how to be free from doctors, and have no medicine, except the Divine power which heals us. It teaches, when we are in a loving state of mind, we are reflections of God.

It teaches us to see our own errors, and how to demonstrate over them; how to be loving, kind, and true, and to preach the gospel to the people who are ready to take it. Science and Health with Key to the Scriptures, is the "little book," which gives us wisdom and understanding of the Divine power.— S. T.

MY little boy was taken suddenly and violently ill one afternoon about six o'clock. In a few moments he had the appearance of passing on.

I had already sent for help, but in my need of God, Life, as present then and there, I set to work as best I could to deny the evidence of the senses. In a short time there was a change and consciousness returned. The friend for whom I sent then arrived. By ten o'clock he was resting quietly, slept until morning and arose in perfect health. The great physician is always with us. MRS. W. O., AUSTIN, TEXAS.

I HAVE been a subscriber to the Christian Science *Journal* since November, 1892. It is indispensable to my work and study as a Christian Scientist. Each month I find there answers to questions over which I have been pondering, come as direct to me as if I had asked to have them answered through its columns.

I cannot see how any student of Christian Science can be without it.— A. M. H.

I WISH to express my appreciation of the Christian Science *Journal*. It is *always* good and the December number of *itself* is worth a whole year's subscription.— C. C. ROSE, SALEM, IOWA.

EDITOR'S TABLE.

DURING the past month momentous events in Christian Science have been chasing each other with astonishing rapidity. A brief retrospective glance may aid us in comprehending their significance.

First of all, was the completion of the Mother Church building. While it was not, as all had hoped, fully completed within the year 1894, it was so far completed as to be habitable, and services were comfortably held in it on the last Sunday of last year.

Next came the dedication services, memorable in their uniqueness, impressiveness, and deep significance. The intensity of interest manifested by all, and especially the visiting Scientists, of itself marked them with a character distinctively their own. The services were as original as they were simple and unconventional, yet impressive in the highest degree.

The happy greetings, both during the day, and in the evening, when the Scientists informally assembled to see the new building under the effect of the electric lights; the meeting with and interchange of thought by and among those who remained over for a few days; the benedictory effect of this grand Pentecostal event; the expressions of love and gratitude to the Mother to whose devoted and untiring labors they were indebted for the great occasion and its possibilities; the beauty and harmony of the building in all its appointments — all these constituted a grouping together of experiences such as brought lasting joy and gladness to the participants.

Then came the new Church Rules changing the order of services; and the first services held after the dedication, to attend which, a large number of visiting Scientists remained. The order as followed at that service will not hereafter be followed, the rules having again been changed as shown in the notice thereof on another page.

Hereafter the only Preacher of the Mother Church will be the Bible and Science and Health with Key to the Scriptures. Will any one question the wisdom of this ordination? Can there be any better preacher than the unadulterated Word of God? In

this connection may we not well pause and inquire: What has been the effect of the attempts of men to explain and expound the meaning of the Scriptures during all the ages which have intervened since the Great Preacher and Teacher preached and taught nearly nineteen hundred years ago? How clear and satisfactory and helpful an exegesis of the Word have they been able to give? Suppose, from the ordinary standpoint, there should be collected all the sermons which have been written and spoken, and all the essays and dissertations, the purpose of which was to explain the meaning of the Bible, would Boston Common hold them? Suppose it were possible for a person to read them all, how clear a conception would he have of their meaning, when he got through? He would be met with a mass of conflicting human opinion, and for his pains would find himself in a state of "confusion worse confounded." Notwithstanding all these long years of sermonizing, people are more anxiously than ever inquiring, What is God? What is man? What is the universe? What is life, and w' at is death? These questions, which are distinctively theological ones, have not only not been settled by preaching, but greater doubt and uncertainty prevail to-day than ever, as to their true answer. We speak of the, at present, prevailing current of opinion.

In all seriousness and kindness, we declare then, that the popular method of preaching has proved itself a failure, and mankind have not thereby been brought into a full and practical understanding of Life eternal, which the Master declared to be the result of a true understanding of the Word of God. That the ministry has done a relatively good work, all will admit, but how much of it is due to mere sermonizing, is a question for serious consideration. Hence all Christian Scientists, all who desire that the Word of God shall become in deed and in fact the Word of Life, will rejoice at that advanced step which places the Bible and its Key, our text-book, in the pulpit as the only preacher.

A few words as to the significance of the new Church building. For what does it stand?

It stands for that religion, Christianity and theology which knows God to be Love in the true and full sense in which the Scriptures declare Him so to be.

It stands for God, not as a mere person with the limitations, caprices, and failings of personality, not as an enlarged human

being or magnified mortal, but as the divine Principle of the universe and all that in it is,— all that in reality exists; the Alpha and Omega,— the all and in all. It stands for God as Life,— the only Life of the universe and man,— not for Him as merely the author or creator of life; but that Life in whose eternal and infinite presence death cannot and does not in any real sense exist.

It stands for God as Love,— that Love which is boundless, and within whose boundlessness there is no room for hate, excepting as a human delusion, or false claim of a false intelligence.

It stands for God as Truth, within whose unchanging and undying limitlessness error, or a lie, cannot subsist, for it has no place therein.

It stands for God as Good,— the one and only Good, whose absoluteness and infinity preclude the possibility of the existence of evil or sin excepting only as a human law.

It stands for God as the only Power of the universe, before whose almightiness the false claim of human power or strength becomes nothing.

It stands for God as the salvation of the race, through the mighty and incontrovertible fact that each being is his eternal idea and reflection, and there is thus an everlasting inseparability between the Father and his children.

It stands for God as the Health (wholeness) of mankind, whose law never changes from health to sickness, or from wholeness to unwholeness.

It stands for God as the all-loving and all-forbearing Father and Mother of mankind, whose mercy "endureth forever."

It stands for the perpetuity of Jesus' great command to heal the sick, cleanse the lepers, raise the dead, and cast out demons.

It stands for the teachings and demonstrations of Jesus as a whole, and as enduring throughout all the ages of human need.

It stands for the truth of his declaration that "not one jot or one tittle shall . . . pass from the law, till all be fulfilled."

It stands for a whole God, a whole Christ, a whole creation, and a full and complete and triumphant fulfilment of "all the law and the prophets." Nor will its mission cease until "all men shall know Him, even from the least unto the greatest." It is, not in its type the Church militant, but in its antetype, the Church universal, the Church triumphant, the Peterian Rock against which the gates of hell shall not prevail.

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A SYNOPSIS of Answers to Questions upon the subject of Christian Science propounded to Mr. Edward A. Kimball, of Chicago before the Bloomington (Ill.) Chautauqua.

Published originally in the *Daily Bulletin*, of Bloomington, and now republished, as revised, from the *Christian Science Journal.*

Also remarks of Hon. C. C. Bonney before the Christian Science Congress of "The World's Parliament of Religions," held at Chicago, Sept. 20th, 1893.

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THE MOTHER'S ROOM.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XII. MARCH, 1895. No. 12.

OUR PHOTOGRAPHIC VIEWS.

AS the frontispiece of this number of the *Journal* we present a half-tone picture of the Mother's Room. We regard this as an unusually fine interior view. It gives one a very correct idea of the room and two of the windows. In view of the descriptions heretofore given, an extended description seems unnecessary now, but we shall offer no apology for making a brief re-description of this offering of the little children, for it is, of course, understood that the furnishing as well as the room itself was the result of the children's contributions.

In our former description we stated that the mantel of this room was of white Italian marble. We should have said, onyx, of a decidedly greenish tint. It is much more beautiful than white marble. The onyx is relieved with gold decoration, which greatly heightens its beauty. As before stated, the floor is laid in mosaics, while the walls are decorated in imitation of tapestry, richly and beautifully done.

All will at a glance recognize the Christian Science seal in the window,— the cross and crown. Hanging against this is the two hundred years' old Athenian lamp. Those who

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have seen the poem, "Christ and Christmas," will at once recognize the pictures in the window. The middle one is a reproduction of "Seeking and Finding," representing our Leader as searching the Scriptures by the light of a candle, while the Star of Bethlehem is symbolized as shining down upon her, enveloping her, as it were, in its halo. This is the picture which has caused some newspapers and others a good deal of trouble, and with the usual persistency of that class of people who delight in sticking to a lie once told, they continue to circulate it, and as persistently decline to publish any correction or refutation of it. The result is they must and will bear the consequences of their folly and wrong. Christian Science, and all who are connected with it, can better afford to be lied about than to lie. Who will suffer most? The eternal law of Right will settle that question.

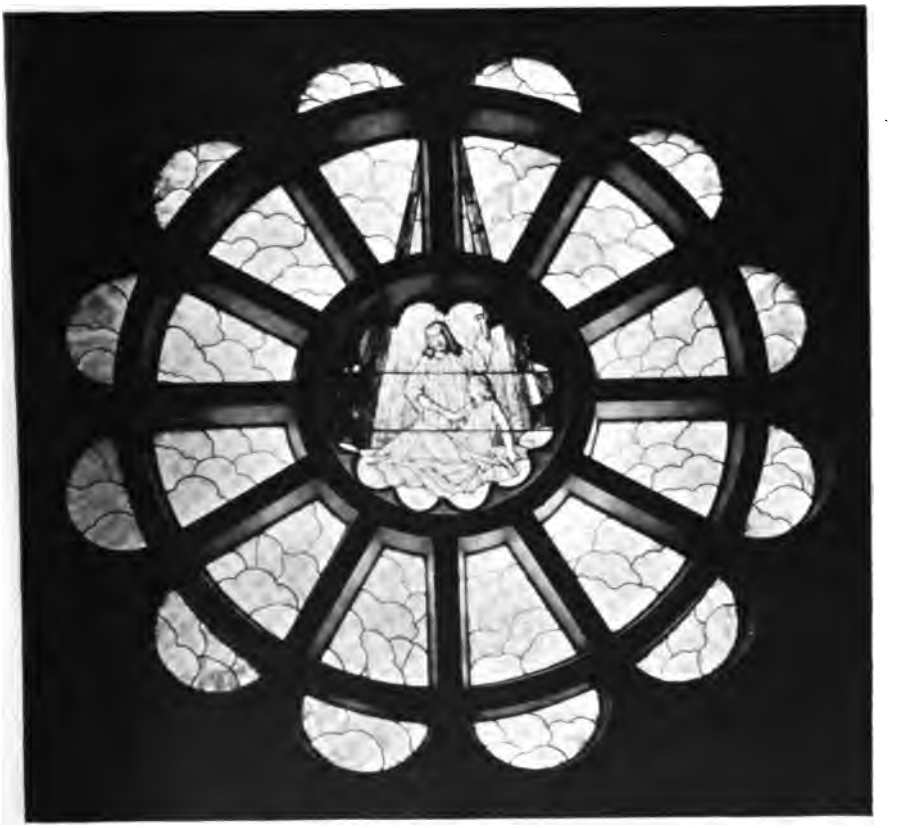
The other picture represents the old gentleman with the beautiful countenance listening intently to the little child's reading from Science and Health with Key to the Scriptures. Truly the little child shall lead them. It is a fact, that, as a rule, the little children and those to whom the pleasures of the world have become barren, grasp the Truth of divine Science as it is set forth in our text-book, much more readily than those who are in the hey-day of this mortal life, yet believing in its pleasures and vain philosophies.

One of the most attractive things among the furnishings of this room is the onyx bee-hive. It is about eight inches in height by eight at the base, containing in gold on one side the figures 1894, and on the other the words, Busy Bees. In this hive are placed the names of all the children contributing to the fund for the Mother's Room whose names were sent in with their contributions. Each name is inscribed on a bit of parchment the shape and size of a dime. It is to be regretted that not all have sent their names, though there are all told more than twenty-five hundred in the hive.

To the left as one enters is the following inscription on the wall: "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren:

For whosoever shall do the will of my Father which is in

ENTRANCE TO THE MOTHER'S ROOM



RAISING OF JAIRUS' DAUGHTER.

Heaven, the same is my brother, and sister, and mother."— Jesus.

On the right is the following: —

"Parents should teach their children at the earliest possible period, the truths of health and holiness. They are more teachable than adults, and learn more readily to love the simple verities which will make them happy and good." — Mary Baker Eddy.

This room with all its furnishings is most harmonious, and reflects great credit upon those who selected as well as those who did the work.

It is no small matter that the "Mother" in whose honor this room was built and furnished, has not yet set eyes upon it. Nor has she seen the beautiful temple erected as a testimonial to her. May we not read in this fact a most valuable lesson of self-denial and self-sacrifice? Does any one suppose that it would not afford her intense pleasure to look upon all these evidences of love and regard for her? How many of her students are there who would wait thus patiently, when a ride of three hours, any day, would bring her to them? But so busily engaged is she in working for us all, nay for all who will receive her aid, that she thus denies herself. We present also a view of the entrance to the Mother's Room, showing a perspective of the Room, as well as the foot of the vestibule stairways leading to the gallery.

Our next view is the north rose window, the testimonial offering of a husband and wife. (We have not heretofore stated, as we should, that all the pictorial windows are the offerings of students.) This window represents the raising from death of Jairus' daughter as described in Mark v. 41: "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise."

The great Master Preacher, Teacher, Metaphysician, unlike many of our modern preachers and teachers, recognized no distinction of sex. As he raised Lazarus, the male, from the claim of death, so did he raise the young damsel, the

female, thus showing that he regarded each as being equal in life and in death. All were, and are, to his exalted sense, sons and daughters of God,— the one Father. To Lazarus he said: "Come forth." To the maiden he said: "Damsel, I say unto thee, arise."

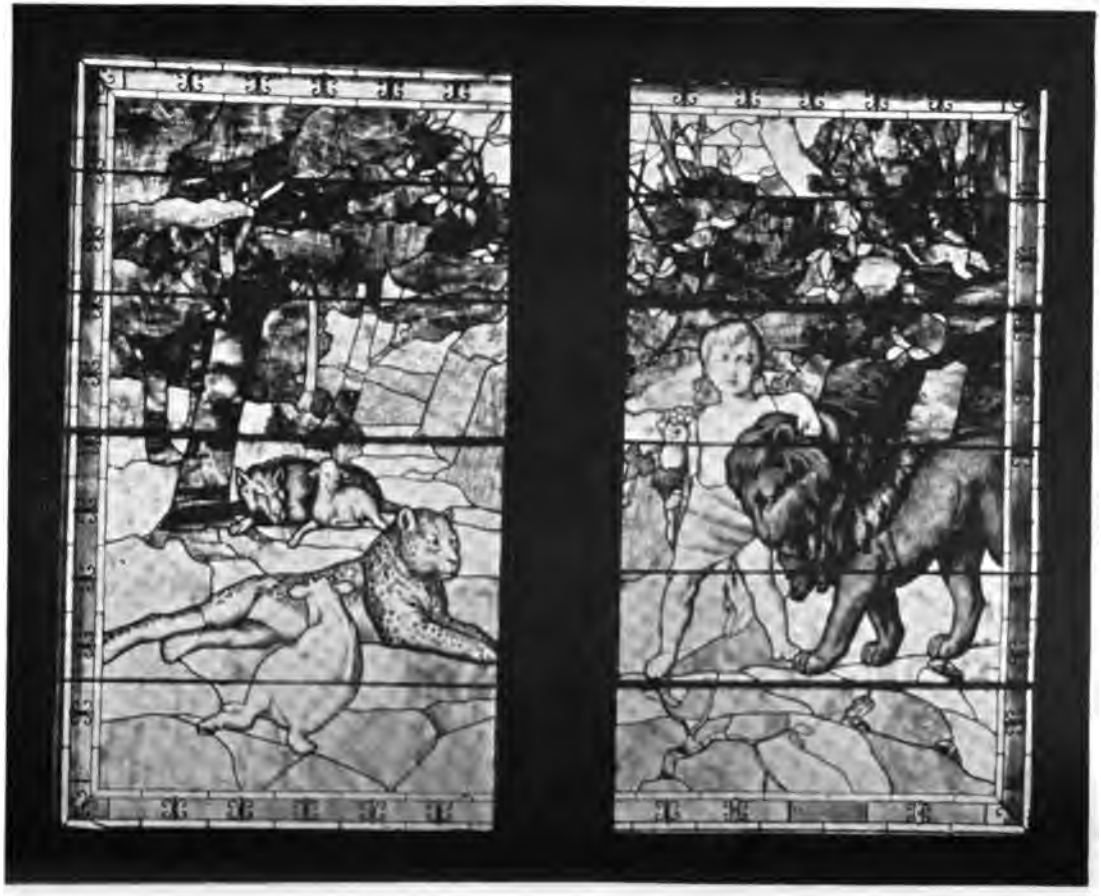
Our next view is really a part of the north rose window, contributed by the same students, although situated immediately underneath the main window. The two palms symbolize victory; the two lamp stands are based upon Psalms cxix. 105: "Thy word is a lamp unto my feet, and a light unto my path;" and Science and Health with Key to the Scriptures, page 296, line 7.

Our next is the vestibule window on the right as you enter the auditorium, representing the wolf and the lamb and the leopard and the kid lying down together, and the king of beasts being led by a little child, based upon Isaiah xi. 6: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

This prophecy of Isaiah foretells that harmony and brotherly love for which mankind, in a peculiar sense, is yearning to-day; that millenial period which should usher in the Heaven upon earth for which Jesus prayed. God speed the day when "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Were this prophecy a realized fact there would be no place for discord, strife, contention, sin, disease, or death. Were the earth full "of the knowledge of the Lord," Heaven would indeed have come. Shall the prophecy be fulfilled? To declare otherwise would be to deny the efficacy of divine law, the almightiness of God, the unity of Good, and the verity of Holy Writ. The prophecy will be fulfilled, no matter what is the evidence of blind mortal perception.

I HAVE no greater Joy than to hear that my children walk in Truth. — *John.*

LIGHT AND VICTORY. Psalms CXIX, 105.



A LITTLE CHILD SHALL LEAD THEM. Isaiah XI, 6.

CHRISTIAN SCIENCE AND BUSINESS.

Outline of a discourse delivered by the Pastor of the Mother Church at Copley Hall in Boston.

Abhor that which is evil; cleave to that which is good.
Not slothful in business; fervent in spirit; serving the Lord. Romans 12: 9, 11.

THESE words of Paul are surely good, sound advice. They cannot reasonably be objected to by any one, be he atheist, infidel, agnostic or Christian. All should abhor evil; all should cleave to the good. Thus far there is not the slightest chance for controversy. Will any reasonable person object to his further admonition: "Not slothful in business"? Even the most indolent person, however much he might feel disinclined to obey the precept, can make no valid objection to it.

Who does not desire to be "fervent in spirit"? To be fervent in spirit is to be active in right and good. Even the abandoned criminal and the veriest sluggard, can offer no sound objection to this sentiment.

"Serving the Lord." To serve the Lord is to live in unison with Good. What rational creature can say nay to this admonition? I repeat then, that Paul's advice is good and sound in its application to every sentient creature, everywhere, and at all times.

Is it a Christianly Scientific declaration? Strictly so. Correctly understood it means not only the highest fidelity, but the greatest exactness, and Scientific Christianity is exact Christianity, exact living, exact demonstration all along the line of human activity. This is the meaning of the words, and to make their meaning a fact in human experience, rather than a mere theory, is the mission and necessity of Christian Science.

A Christianly Scientific religion is nothing if not practical. It reaches around the outermost circle of human affairs, touching them at every point. It ramifies every channel and

artery of business. It pulsates through every nerve and tissue of the body politic. It is but the operation of divine Truth in its universality. Anything short of this is not Scientific or exact Christianity; and if it is not these it is not Christianity at all.

What is the relation of Christian Science to business?

This is a question frequently asked, and latterly it seems to be pressed home with greater earnestness than ever. I cannot answer fully. I can only make such suggestions as seem to me to be appropriate. It is largely an individual question and must be worked out by each one for himself.

That there are many kinds of business which are not incompatible with the most ultra views of Christian Science, is undoubtedly true. The business however must be a moral and legitimate one. It must be such as will enable its follower to act honestly and fairly by all men. That which is injurious or questionable in its essential qualities, or in its inception, is not legitimate, and no honest man, be he Christian, Jew or Pagan, can afford to engage in it.

How about the learned professions — so-called? Can one be a physician and be a Christianly Scientific man, in the true, full sense of the term? Yes. But he cannot be a drug physician. He cannot be a material remedy physician of any sort. He must cease to worship at the shrine of idolatry and turn to the altar of Christ. He must cease to make Hippocrates and Galen, or Hahnemann his patron saints, and must turn to Jesus of Nazareth as his patron saint. He inaugurated his system of divine therapeutics nineteen hundred years ago, and it is being revived and perpetuated through Christian Science to-day. Only then by learning and practising His system, can one be a Christianly Scientific physician.

Can one be a theologian and be a Christianly Scientific person? Yes. He cannot be a theologian in any full sense of the term unless he is a strictly Scientific Christian. He must be an exact Christian, a careful Christian, a Christian at all times and under all circumstances; he must be Christ-like, no matter by what name he calls himself. If he lives

an exactly Christian life, he is a Scientific Christian, but not otherwise. One may profess to be, and even be classified as a Christian Scientist, and recognized by the world as such, but in so far as he falls short of Christ-likeness, he is not a Scientific Christian, and hence not a theologian.

Theology means the Science of God, and Godness means to be in the image and likeness of God; to reflect the divine character. Jesus was the true theologian, therefore, as he was the true physician. He represented the Father, and the Father is Theology demonstrated — God-knowledge.

The theologian must not only preach the healing of the sick and destruction of sin, but he must be able to prove his preaching by his acts. His inability to do this is the evidence of his lack as a theologian, no matter by what name he call himself. A theologian then, in the true sense of the term, must be a Christianly Scientific person, an exact Christian, a full Christian.

Can one be a lawyer and be a Christianly Scientific man? Yes! But to be this, he must exert his best influence to prevent litigation. He must keep his clients out of court, or must follow them into court only as a dernier resort to protect their interests and see that, so far as may be, justice is done them. He will discourage the litigious spirit, even though by so doing he seems temporarily to be the financial loser thereby. If he take this stand, and consistently and persistently adhere to it, he will in the long run, be vastly the gainer. Abraham Lincoln was a lawyer, a great and successful lawyer, and it is admitted by all that he practised law on the principle above suggested. He stands out as a magnificent model for all lawyers, and especially for young men just entering the profession. One *can* be a lawyer and be a consistent, Scientific Christian. It puts his Christness severely to the test, but the greater the test the greater the triumph.

Can one be a politician, and be a Scientifically correct Christian? No. He cannot be a politician as that word, in its degeneracy, is commonly understood; but he can be a statesman. How many,— as things pertaining to government and statesmanship now are,— would be able to stand the test,

may be a serious question, but it is possible. One may rise above existing environments and assert his manhood and his God-given birthright even amidst existing political conditions. One may rise superior to every temptation and adverse circumstance as did Mr. Lincoln, who was as sorely and thoroughly tested in his statesmanship as any man on earth could be, yet he rode the waves of adversity triumphantly to himself and the nation whose chieftain he was. One *can* be a statesman and be a Scientific Christian.

How about the ordinary business avocations? As I have said, any business which is not inherently dishonest and immoral can be followed, and the exactness of divine Truth in its human applications can be exemplified in the business world. God, Truth, is immanent in human affairs if mankind will only make Him so.

The merchant may do business in accordance with the golden rule if he will. The banker — if he be not an usurer — may carry exact Christianity into his counting room. The mechanic may ply his occupation in strict accord with the Christ-principle. The day-laborer will vastly improve his condition if he will assert his birthright on Christianly Scientific ground. The wage-earner of every kind and description can rise above oppression and tyranny if he will himself be governed by the dictates of divine law — if he will declare his rights as a child of God, to whom justice is due and must at all times be given. The shoemaker may drive his pegs to the music of the spheres. The blacksmith may ring out the music of his anvil to the harmony of divine Love. Aye, every one may bring himself into a business copartnership with the infinite and infinitesimal Mind, and work in harmony with Him throughout every true department of life. If this were not so Truth would not be universal,— God would not be an infinite Father, an all-present Reality. His word as given out in Holy Writ would be untrue, and he would be himself a mocker. It is only our lack of trust and reliance upon Him,— the wrong and delusive sense of our own limitation,— that holds us aloof from Him and prevents our reflecting his likeness.

We look back at the history of Jesus and the apostles, and we see that in his earlier ministry he called men from their occupations and bade them follow him without reservation. They left their fishing and their nets and made evangelism their sole occupation. There was a necessity for this. Later on he does not seem to have made such close exactions. He called many to work, but there is reason to believe that not all of them wholly forsook their material employments. Paul, although not his personal disciple, seems to have coupled with his evangelical work the trade of a tent-maker, and I dare say, he made good tents. I doubt not his work in this line was as good in its sphere as was his more spiritual work. His co-laborers, it would seem, also followed material pursuits,— or at least, some of them.

In the earlier history of Christian Science our Teacher and Leader called about her many students, and personally taught them, thereby making them apostles and disciples for the spread and promulgation of divine healing; and a noble work has been done in this behalf. All over this country and in other countries, are her loyal, earnest disciples, disseminating Truth. Nor are the days of apostleship or discipleship by any means over; but is there not need that the business, the political, the social lump shall be leavened? We know there is a crying need all along these lines, and if by remaining, in some measure, in these channels, their impure waters can be more readily clarified than by breaking entirely aloof from them, and setting up what appears to the outside world to be, an exclusiveness, is it not well to labor thus? Suppose one's personal growth does not seem to be as rapid as it otherwise would, if the aggregate growth and good accomplished is thereby enhanced, one ought to be willing to make the apparent sacrifice. The greatest good to the greatest number, is the true motto, or the motto of Truth.

There doubtless are those who are so circumstanced that it will be best for them to give their entire time and purpose to the work; they should do so, if fitted for it. On the other hand, there may be many whose environments are such as to preclude, or make inexpedient, the Science work in its

more professional aspect; they may consistently, it seems to me, continue in their respective avocations, and demonstrate the Christianity of Science therein. There is opportunity abundant for applying and proving Christian Science in all legitimate business relations. The business man and woman may heal the sick and aid in the destruction of sin among their neighbors, and yet carry on a successful business. Indeed it has been demonstrated over and over again that the more Scientific Christianity one infuses into his business, the more successful the business. The truth of our Leader's statement on page 21 of Science and Health with Key to the Scriptures, has been abundantly proved.

The omnipotence of God may be everywhere realized and declared. The unreality of sin, sickness, and death, may always be held to. The delusiveness of all the evidences of personal sense in their supposititious relation to the actual, can constantly be understood. God, and the teachings and works of Jesus can be carried with us in memory day and night, no matter what our occupation — provided only it be an honest and good one — and we *can* live the Christian life everywhere. Let us then, be about the Father's business in the conduct of our own business, that it may be prospered and blessed in meet degree.

Let us lose no time or opportunity in doing our part toward leavening the whole lump of human need, and thereby obey the injunction of the great Apostle: "Abhor that which is evil; cleave to that which is good; . . . not slothful in business; fervent in spirit; serving the Lord."

EXTERIOR views of the Mother Church can be had by applying to H. L. Dunbar, C. S. B., 209 Tremont Street, Boston, Mass.

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THE SCIENTIFIC MODE OF WARFARE.

ALFRED FARLOW.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

THE sword is the belief that we must cut down our enemies to save ourselves; that we must rob our neighbors to insure our own plenty; that we must change our surroundings to be happy.

This belief and the practice prompted by it betrays our lack of trust in God as the only power, protection and supply, and causes us to forfeit the divine aid.

We cannot excuse our lack of demonstration under the plea of unfavorable surroundings, opposition, interference, lack of opportunities etc. No excuse will be accepted by all-wise Principle, who "preparest a table before me in the presence of mine enemies."

Not after our enemies are all slain; but while they still exist and remain our enemies, doing all they can to interfere with our harmony; even then the Table of Truth is prepared and we may enjoy all the blessings of infinite Love.

The Christian and Scientific weapon is the understanding that God, Spirit, is the only power. There is a claim to other powers that may influence us to discord and suffering; but this claim must be false, since God is, in reality, the only power.

The conclusion drawn from these facts is that the influence which these supposed powers seem to have over us, is due to our own belief in such powers. This false belief within makes it possible for us to be touched by the foe without; hence we have to overcome our own belief in the power of evil to do us injury.

The enemy without would create in us a false concept of itself, its supposed power and its evil purpose; but we must bury ourselves so deeply in the consciousness of the fact that

Love is the only power and presence that we can no longer hear the whisperings of error.

When we speak of our enemies we do not mean particularly evil persons, but any supposed foreign element or influence which militates against our harmony, such as unfavorable surroundings, persecution, hate.

In our journey heavenward, our necessity is to destroy our enemies by destroying our own belief in their power. Clad in the understanding that Love is the only power, we know that error has no power, and we press on in our journey, unharmed by any foe.

Jesus' cup (and he said, "drink ye all of it") was to prove by his understanding of divine law, what God could do for him in the presence of the greatest possible danger, and that without Jesus' resorting to any material method of defence; also to prove that God alone was all that he needed to insure safety and protection.

Jesus established a new mode of warfare against sin, sickness and death, and his life is the precedent for us.

His disciples not understanding his way of overcoming evil, sought to slay his enemies. Peter drew his sword and smote one of the servants of error. John desired to call down fire from heaven and consume them as did Elijah. Jesus replied: "The Son of man is not come to destroy men's lives, but to save them." The sword of Spirit divides asunder Truth and error, but does violence to none.

The warfare of the Christian is his struggle for peace. The wise general is the one who avoids open engagement if possible, and wears out the enemy's fighting capacity by causing him to spend his strength without any result to himself. The final overthrow of the British power in the United Colonies was no doubt due to the successful retreats of Washington.

No greater victory was ever won than that of our Master in Gethsemane, which enabled him to say, "Thy will be done."

If Jesus had buckled on the sword and arrayed a battalion of his followers, he could doubtless have proved himself a

valiant soldier, but this would have been no more than Joshua and David had done long before him.

Our Master's mission was to establish the kingdom of God; not by material conquest, but by the power of spirit; not by beating off his enemies nor by slaying his enemies, but by allowing them to spend their strength in effort against him, while he stood the test and proved that they could have no influence over him.

Had Jesus fought with the sword, though it might have been with success, he would have only demonstrated the material belief that greater physical strength could overcome lesser. Elijah did this much, when he proved material fire greater than the fifties sent out by Ahaziah.

Jesus had a higher lesson than this to teach. He thrust aside Peter's tempting offer of the sword, and with no weapon but infinite Love, he challenged his enemies to do all they could, even to annihilate his body and he would present it in three days, alive and whole. He made no resistance whatever, but allowed his enemies to exert their utmost power against him, even to take what human sense called his life, yet he still lived. In three days he came out of the tomb as he had promised, alive, and with the same body his enemies supposed they had killed. He had stood the test and proved that mortality had no power.

His enemies never again attempted to destroy his life. The only thing they had killed was their own belief that they could kill him, thus illustrating how error destroys itself. Clothed in righteousness, mortal weapons fell powerless at his feet.

Error was convinced of its powerlessness and nothingness and could never rise again in this form. Love had not only sustained him, but had overcome his enemies. This is the example for us.

We cannot Scientifically or safely use the sword. If we fight with the sword, we must take the same chances on being slain, that are incurred by the enemy. Love must be our shield, till the enemy's bullets are exhausted, his bayonet has lost its point, and his sabre its keenness.

While Jesus' enemies were writhing in their malice and hate, he overcame the flesh and ascended to the Father.

The wind may blow, the tempest may rage, pestilence may sweep the land, crops may fail, destruction and waste may be on every hand; yet clothed in righteousness, secure in the bosom of infinite Love, we are supplied with spiritual plenty; and harmony, peace, safety, and satisfaction prevail.

COPY OF A LETTER TO THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON.

MY BELOVED STUDENTS: — I cannot conscientiously lend my counsel to direct your action on receiving or dismissing candidates. To do this I should need to be with you. I cannot accept hearsay, and would need to know the circumstances and facts regarding both sides of the subject to form a proper judgment. This is not my present province, hence I have hitherto declined to be consulted on these subjects and still maintain this position.

These are matters of grave import, and you cannot be indifferent to this, but will give them immediate attention and be governed therein by the spirit and the letter of this Scripture: "Whatsoever ye would that men should do unto you, do ye even so to them."

I cannot be the conscience for this church. But if I were, I would gather every reformed sinner that desired to come, into its fold, and counsel and help them to walk in the footsteps of His flock. I feel sure that as Christian Scientists you will act relative to this matter up to your highest understanding of justice and mercy.

Affectionately yours,

MARY BAKER EDDY.

Concord, N. H., Feb. 12, 1895.

HOW I WAS HEALED.

A Letter to an Enquirer.

In response to many requests therefor we herewith republish the article of Mr. John C. Schooley which appeared in the June, 1893, *Journal*, which issue was long since exhausted. We append also a short postscript by Mr. Schooley.

"A gentleman residing in the far west, after reading my letter published in the February number of the Christian Science Journal, wrote me as follows:

I have employed all remedies without relief and have been treated by many Scientists whose names are to be found in the Christian Science Journal. I fully understand the letter of Christian Science, but am unable to destroy the memory of pleasure, and the realization of pain in matter. Kindly give me a history of your experience. Advise me. You may relieve me.

New York, March 27, 1893.

My Dear Sir: — Your letter of the 14th inst. came duly to hand, and I hasten to reply.

I believe I fully understand your case, realize the progress you have made, and think I see the impediment in the way of your further advancement. I will now proceed to give you an account of my own case, and to advise you as you have requested.

My gout first developed during the early summer of 1857, and from that date until January 4th, 1892 (35 years), it continued to increase without abatement. During the first ten years I was able to attend to business, but about 1867, my annual paroxysms became so severe that I was compelled to retire. I had up to that time employed the most eminent physicians, and taken the most powerful drugs. Relief was only temporary. About this time, calculus formations, commonly known as chalky deposits, began to develop in my knee-joints, making them stiff and extremely painful, preventing me from walking with any degree of comfort. I tried electricity, blood-letting, manipulations of the body of

every description, and hot, cold, mud and sulphur baths. Relief only temporary! Thus I continued to suffer until 1886, when the idea occurred to me to travel. I had found by a former short experience that when my mind was diverted from my disease I was greatly relieved.

On November 1, 1886, I started alone, with stiff joints and almost never ceasing pain, for Japan and China, via Panama and San Francisco. During that voyage I found great relief, my mind being occupied with Oriental sights. But the relief, as before, was only temporary. On my return, I fell back into the old groove, worse, if anything, than before. I started again the following year, and made a voyage around the World, visiting all points of interest, including the Continent, the Nile, India, Ceylon, Philippine Islands, China, and Japan. I repeated this voyage with very little variation, annually, until the latter part of 1891, returning home every Spring, feeling much improved; but after a week or two I relapsed into the old state again, worse than ever. During all of my travels I was unable to walk any distance, or to use my limbs with any comfort. Of course, I was attended with a servant, on all occasions, in every country.

During my last voyage, I remained in the city of Colombo, Ceylon, about seven months, expecting to remain there at least two years. Whilst there, I was comparatively free from suffering, and felt somewhat contented, but there was a something, an impulse, or unconscious thought, influence, or force, as it were, that said to me,— Go home! This command came to me at times with great and impressive power. To return home at that time was in direct opposition to the advice of my friends, and against my own judgment. But this silent and positive messenger said to me,— Go home! I sailed from Colombo in August, 1891, for home, in the very face of the inevitable, as I then thought. I passed through the intense heat of the Red Sea during that month, arriving at Naples, Italy, August 29th, where I remained until Sept. 11th, fully believing in the certainty of a relapse, if I proceeded to New York. I then decided to remain, and take my third trip up the Nile, and spend the winter in Egypt. But the silent messenger whispered to me,— Go not to Egypt; return to your home! I obeyed, and arrived in New York, Oct. 4, 1891.

In one week after my return, I began to suffer as much as ever, and on Dec. 21st, I was compelled to go to bed. From that

moment, I became worse, until I was perfectly helpless, suffering with the most intense pain night and day. The medicine that I had depended upon for so many years, now failed entirely to have any effect, and all hope of my recovery was abandoned.

This continued until Jan. 4th, following, when my daughter, who is a Christian Scientist, prevailed on me to place myself under her treatment. I did so with great expectations, it being my last hope. On that day she destroyed all my medicine, and a new departure in my life took place. I gave myself up to her treatment without a mental reservation. One week after commencing her treatment I could hold a book in my hands, and that book was a copy of Science and Health with Key to the Scriptures by Rev. Mary Baker Eddy, which I read and studied almost constantly. In another week I could sit up in a chair. In another week I could walk across the room, and on the 1st of February, I took a drive through Central Park. During February an apparent reaction called by Christian Scientists *chemicalization* set in, and pain with its intensity returned, and lasted at intervals until about the 1st of March. On one or two occasions, by unusual effort, I managed to get up and down stairs. Mortal thought seemed to have increased control over me, and I almost gave up hope. I was aware that my daughter was treating me under great difficulty, for the reason, that she had been brought up from infancy with me, under my own influence, and knew personally every characteristic of my disease. She not only had to combat every form of error in me, but in herself; hence the seeming struggle. Realizing this difficulty she proposed that I should place myself under treatment of Mr. N—, another Christian Scientist in New York, whom she recommended, who commenced to treat me February 28th, and under his treatment I improved gradually, until March 15th. During the months of March and April, I took a drive out on several occasions; but on April 9th *chemicalization* set in again, and I sent for Mr. N—, who once more commenced to treat me daily. I continued to read and study Science and Health with Key to the Scriptures, until I thought I understood the letter thoroughly. My mind, however, seemed to dwell only on the healing of my disease. I got better, and I got worse. I had periods of great discouragement, and my faith became so weak that I was about ready to give up, and so informed Mr. N—.

Now, my dear sir, in my opinion, you have arrived, in your experience, at this very same point of progress. When Mr. N — realized the state I was then in, he said to me: "You are adhering too closely to the letter, you must depend more on the spiritual. You must study the Science of Being, think not of healing disease but of *healing sin.*" I caught his meaning on the instant. I found I had been working in the wrong direction, by giving more thought to the physical than to the spiritual. My main, and only object, seemed to be to get healed from the so-called gout; employing the treatment through Mind, as if it were a drug. I thought only of my recovery from pain and lameness, expecting to be healed instantaneously, and wondering all the while, why I could not arise and walk a perfectly healed man. To my surprise, I found that the understanding of the letter, was only the human aid to prepare me for the understanding of the spiritual, and as it were, the stepping-stone to spirituality, and that if I stopped at that point of progress, I would never be permanently healed. *For the letter alone cannot heal.* My eyes were now opened. I realized that *fear, sin, and mortal belief* were at the bottom of the difficulty. Destroy sin, and I would be free from all disease.

Then the question arose in my mind: How do I sin? I try to act right with all men, on all occasions. I don't think I am such a great sinner. I have no very bad habits. I don't get drunk, carouse, and blaspheme. I certainly am better than most men! I try to follow the Golden Rule. Why then should I be compelled to pass through all of these years of misery? Do I bear the least malice against any man? I could not say No, to that. Do I nurture any feeling of revenge, intending some day to get even with any one, who had, seemingly done me an injury? I could not exactly say No, to *that.* Do I envy any man? Yes! Do I love all men? *A big No.* Would I push resentment so far as to take life? Centainly not. Do I try to control my appetites and passions? They control *me* oftener than I control *them.* Have I any other aim of life but to "Eat, drink and be merry, for to-morrow we die?" Well, when we get right down to bottom facts, and brush away the spangles that decorate our mortal life, that is about the way *most* people are living, including myself.

Thus I continued to question myself, until I found I was not half as good a man as I thought I was, and that I disobeyed

God's law every day of my life. I had not yet looked beyond the physical. Who am I? What am I? Am I a mortal, or an immortal man? I *must* be one or the other? I know that both could not be real! Which was the real; the finite, matter, body, who had a beginning and will have an ending, or the infinite, God's idea, who never had a beginning, and never will have an ending? If the matter-body, without the mortal senses, cannot think, talk, move, or experience pain, it must be the mortal senses alone, and not the body that cause sin, sickness, pain and death. It cannot be matter, for matter is nothing without the mortal senses. It therefore must be the mortal senses, alias, the carnal mind, that cause sin. What is sin? Error, evil, the opposite of Truth or Good! Destroy sin to mortal consciousness, and Truth has no opposite. All will then be real, and there will be no sin, sickness, pain or death. How can we destroy sin? By declaring and realizing that God only is real; that God has no mortality; that He is omnipotent, omnipresent and omniscient; that He is All in All, and there can be nothing real beside Him, His idea, and His eternal verities. All else is illusion.

Ah! But I hear you ask the same question that I did. What is meant by unreality? Is it possible for one to declare that he has no pain, that pain is unreal, a lie, when at the same moment he is apparently suffering its torments? I say Yes. Mortal mind can only hold one thought at one and the same instant. Pain is only a belief. If one should deny the belief and the existence of pain in thought there would be no pain during the instant of that thought. Now continue to hold that thought of denial, and disabuse yourself of your own mortality. Transfer the thought to Spirit, for God is Spirit. Realize that you are the spiritual man, call on Spirit continually, keeping Spirit in the thought; and you will have no pain during the continuance of that thought. Spiritual thought will supplant the mortal belief of sin, sickness and death; and in proportion to the inflowing, and the holding of the spiritual thought, will the mortal thought be destroyed. Sin and sickness will disappear, and we will become more and more spiritual, until we ultimately reach a state of perfect harmony, which is Heaven. Often, it may seem difficult to the beginner in Science, to take in and hold that instant spiritual thought, and to experience that instantaneous change from the unreal to the real. It can only be attained, by persistent spiritual desire.

Persistent denial in words only, without the spiritual thought will not affect anything.

When I ceased to realize, that my only object in submitting to Christian Science treatment was to be healed from gout, and from that alone, employing the treatment as if it were medicine administered by a physician, I determined to seek the real cause of my trouble, and having found it, I became a new man. The Science of Being, that is the knowledge of my true existence as a spiritual, not a material, or mortal man had first place in my thought. Fear was destroyed, chemicalization disappeared, and spiritual thoughts filled me. The existence of disease, passed into nothingness, and from that moment, God with all of his verities, became my all, and now the gout has been totally destroyed. *So it will be with you, when you give up the idea of wanting to be healed only from pain and lameness.* You cannot accomplish thorough healing, without a struggle. For old mortal thought, will press his claims a thousand times a day, in almost as many shapes. Have your armor always on! Be prepared to deny in thought, the reality of sin and sickness. Deny the reality of your mortal existence. Declare in thought, that you being immortal, it is impossible *for you to experience sin, sickness, or death; for the purely spiritual man is eternal, and can never suffer the pangs of mortality.* Let these thoughts ever fill you, and you will continue to advance in spirituality.

There is a part of your letter to which I beg leave to refer. You write as follows, viz.: "I also seem to be unable to destroy the memory of pleasure." I cannot imagine why you desire to destroy the memory of pleasure,—real Godlike pleasure! I know of no such teaching, either in the Scriptures or in Science and Health with Key to the Scriptures. Sinful, so-called pleasure, is always wrong. I find during my short experience in this new life, that I take no delight whatever, in doing anything wrong or sinful. I simply, almost unconsciously, have lost my desire to participate in what are termed the promiscuous and wholesale pleasures of the carnal senses. If I wish to attend an entertainment of any description, that I considered good, respectable, elevating, instructive or amusing, I do so. I have not separated myself from all of my friends and associates, by any means, for there is to be my field of demonstration, when called upon. I have, however, certainly ceased to join with them in the frivolous, false, and

other so-called pleasures, inconsistent with the new line of life I have chosen.

I have always heretofore, been a man of the world, ready to participate in every kind of seeming pleasure, good or bad. Since I have been in Christian Science, I have not made the least sacrifice, because wrong acts I formerly took pleasure in, do not give me pleasure now, consequently I have nothing to regret or sacrifice. When Truth is established, one's ideas of worldly pleasure, will unconsciously undergo a change. The pleasures and delights of this so-called life, are only so many beliefs. In Christian Science, these desires adjust themselves, and what may appear wrong and inconsistent to one, may not to another. A true Christian Scientist, working out her or his own problem on the rock of Truth, will readily detect the difference between godly and ungodly pleasure.

In reply to your question about moving around, and using your joints, at the expense of additional suffering, I beg to say, that I never did that. I did however, everything in my power to break up the law of inaction, but I never insisted on using my limbs or joints at the expense of additional suffering, although I knew that the suffering was simply mortal belief. I am sure if I had a malignant boil on the sole of my foot there would be no necessity to get up and tramp around on it simply to convince myself that there was no such thing as a boil, or that pain was a myth. I believe in keeping calm and quiet under such circumstances, and think as little as possible of pain or disease. The less one is reminded of the seeming reality of pain, the sooner he will forget he had ever experienced it.

I feel confident, you will understand everything clearly, in the course of time. It will require time. Lameness with pain, blindness and deafness are mortal beliefs sometimes slow to overcome, at this period of our experience.

I beg further to advise you as follows: Avoid all converse or argument with those who persistently oppose Christian Science. But with those who are sincere, and who express a desire to learn about the new religion, converse freely.

Be patient, sincere, earnest and studious; looking on the good and bright side of everything, and never worry over disappointment, or trouble. Read and study a portion of the Bible and Science and Health with Key to the Scriptures, once every

day. If the belief of pain or lameness enters your mind, that very instant deny its existence, and express in thought with persistency that matter of itself, has no sensation and that Divine Mind is all. That the human senses belong to mortal man and not to you, for you are an immortal man, and cannot really experience pain or disease. Think of Spirit, God, Truth, Love, Life, Soul, Mind, and whilst God and his synonyms are held in your thought, it is impossible for you to think of their opposites. Declare that God is your Life; that God is your Health, and that God is your All!

I will conclude this letter by declaring that there is no reliable account in medical books, or medical history, of any operation whereby the so-called chalky deposits in gouty joints have ever been removed or dissolved without disastrous effect and permanent injury. I assert this without fear of contradiction. In my case without medicine, poultices, chloroform, ether, or instruments, the chalky or calculus formations have disappeared leaving my otherwise stiff, inflamed, and ever-painful joints, as perfect and as pliable as at birth: *showing the power of divine Mind.* Is there any reason why you should not be healed by the same power?

I am now over seventy years of age, and feel as young and as vigorous, as when at forty, and consider myself perfectly healed of my physical ailments. I remain,

Yours very sincerely,

JOHN C. SCHOOLEY.

P. S. Since the publication of the above article I have received over fifty letters from inquirers asking for further particulars about my healing, and desiring me to explain exactly how to proceed. To these I invariably answer: "Read Science and Health with Key to the Scriptures, by the Rev. Mary Baker Eddy; search the Scriptures and learn to read and interpret them spiritually; proceed on the principle of "part proved, all proved."

Nearly two years have elapsed since the date of my healing, and during this time I have not taken any medicine nor resorted to any other material means. On the first of November last, after an interval of nearly thirty years, I once more embarked in active business, and am now daily occupied early and late, not having lost a day. JOHN C. SCHOOLEY."

A TRIBUTE.

WE gladly publish the following well-deserved tribute to the Christian Science Board of Directors. It is always gratifying to know that faithful and disinterested labor in behalf of our cause is appreciated.

TORONTO CHRISTIAN SCIENCE ASSOCIATION.
TORONTO, Dec. 11, 1894.

TO STEPHEN A. CHASE,
IRA O. KNAPP,
WM. B. JOHNSON,
J. ARMSTRONG.
CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Dear Brothers: — Whereas the time is rapidly approaching when our beloved Mother Church is to be dedicated and soon we are to see the symbol of this, the one Church, The Church of Christ Scientist, standing out and taking first place among the edifices of the land, we, as an association of Christian Scientists, felt that we could not let this opportunity pass without giving some expression of the gratefulness which we feel towards your honorable body for the faithfulness, untiring zeal, and unselfish devotion to the cause for which you have labored so earnestly, namely, that the outward structure of the Mother Church should, in accordance with Mother's wish, be ere the year of 1894 had closed, a visible expression in stone.

We are conscious of the victory won; we catch already in the mental horizon a glimpse of the freedom which loyal Christian Scientists all over the land will feel now that the Church is finished, and truly, gentlemen, your names will be written in each of our hearts, "with a pen of iron, and the point of a diamond." Your demonstration will be written in history and as the mists roll away before the sunshine of eternal Love, we feel that then we will be able to grasp in a higher light the full significance of what you have done to help mankind.

Signed on behalf of the Toronto Christian Science Association.

J. H. STEWART, *President.*

At a special meeting of the Toronto Christian Science Association the foregoing vote of thanks was moved and carried unanimously and ordered to be placed on record in the minutes of the association together with a copy of the

accompanying Poem. Copies of each were also ordered to be forwarded to the Christian Science Board of Directors, of The First Church of Christ, Scientist, the Mother Church.

TESTIMONY OF FAITH.

"We (ye) also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2: 5.

AS living stones, hewn for Love's Edifice;
An holy priesthood, sanctified to Good:
Mid prayers that rise, like incense to the skies
We build the Temple of the living God.

Upon the altar's consecrated pile,
We offer up, what should be sacrificed
And test our faith, with naught that would defile
The Urim-Thummim of the Church of Christ.

Fast issuing from 'mid New Jerusalem
To crown Mount Sion, like heav'n's descending dove —
And as a bride, love-wedded to the Lamb,—
Descends on Earth, the holy shrine of Love.

Bright smiles the morn and soon the rising sun,
Shall gild with light, the blue, cerulean sky
And, as unfolds the fair millennial dawn,
We welcome in the dayspring from on high.

Sweet's the persuading influence of Love,
That rules the heart, where fond affections dwell:
So, grown less selfishly, we seek to prove
That "God is Love," and Love is good to all.

— *Peter E. McKay.*

A CORRESPONDENT MAKES THIS CURT POINT:

"Science and Health with Key to the Scriptures declares that in Science "Woman" is the highest idea of Divine Mind; but the use which some of the female Scientists make of this is to assume that a mortal woman is a higher idea of God than a mortal man. The mortal man is to-day being hindered in his heavenward journey somewhat by this error on the part of mortal women."

THE TRIUMPH OF LOVE.

EDWARD EVERETT NORWOOD.

THE Thirteenth chapter of Paul's First Letter to the Corinthians has been called the "Iliad of the Epistles," and well might it be so called. It is a sublime panegyric on love — love, "that worketh no ill to his neighbor — love that vaunteth not itself, is not puffed up;" the love that we as Christian Scientists should manifest toward each other and to the world, even to those who are not of our "household of faith," for are we not all brethren? Even so then, should we cherish this thought of brotherly love to all, whether bond or freeman. If they be yet in bonds, they need it yet more for that reason; and if they are in the blessed light of Truth, we should love them as becometh brethren and co-heirs with Christ of the Kingdom of Heaven.

St. John said: "Little children, love one another." What a simple, yet sublime charge! Do we realize how much it means? If we did, we would certainly live on a higher plane of thought than at present,— a plane of life that could afford no room for envy, hate, jealousy, bitterness, and all the other dark qualities of mortal mind — a plane that would be so high that we would ever and anon, like Paul, be "caught up to the third heaven, and hear unspeakable words, it is not lawful for a man to utter."

Do Christian Scientists realize the supreme importance of the words of our Leader, in the last paragraph of page 360, Science and Health with Key to the Scriptures? No uncertain words does she speak here. Do we really understand that it is for *us* these words are spoken? How careful then should we be, and how quick to obey. The prospect is absolutely dazzling in its splendor. Let us follow Paul's advice, (2 Cor. 13–5) and prove our own selves. How can we tell what we can do until we prove ourselves? This proving means much. It is to go forth, never doubting, grappling with and overcoming every problem with good, meeting reproaches, envy, persecutions with a high and holy sense of love, born of Divine Principle, and the mental request, "Father, forgive them, for they know not what they do." This is the love, which if manifested, will make us see

ourselves as we are seen of the Father, that will enable us to know ourselves, "as we are known."

When we are persecuted for righteousness' sake, let us remember the words of our Saviour: "If the world hate you, remember it hated me before it hated you," and we know that we are but following in our Master's footsteps, and should rejoice that we are accounted worthy to suffer for His sake. And then the words of His Apostle (1 John 3–1, 2) come to us with double force, for we understand them.

This is the love for which we are striving, and every victory will make us stronger, every seeming defeat only give us new courage, until there shall be no defeats, but only the realization of perfect peace and Love.

ARE WE SEEKING TRULY?

M. W. L. H.

I WAS working out a problem in Christian Science and I thought of this Scriptural passage: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Do we seek to be clean *first?* When a sense of pain makes its claim do we as faithfully seek to rid ourselves of the cause of that pain as the pain itself? We do wish to be pure I trust, but is the wish *first?* We all desire to demonstrate Truth, but do we love to be cleansed so that we can successfully demonstrate? Do we desire Love and its patient work, the humility it brings, the self-sacrifice, the faithful endurance, and the labor, or do we work for the sense of material good it brings?

Even when we go back of suffering for the wrongful thought, do we do it to get relief, or is it for the unselfish purpose of getting rid of one more falsity of self? If we seek both, which most?

Lately a sense of awakening has come to me of that which has kept us from God, and its repulsiveness is such that I have felt that suffering is the least of our trials. But to be washed clean of envy, jealousy, hatred, etc.,— those foes which in their subtle forms lead us to work against those who best serve us, against the good and loyal, against long-suffering Love — oh! I have felt that physical suffering is naught if it but leads us to

rise out of these false conditions and seek first His righteousness. Good shall surely follow seeking the kingdom of God first, and all material needs be supplied. To diligently work for Love because we love, would bring true results where often there is now defeat. We are too apt to look to see if the answer is right when there can be no answer because the example has not been correctly wrought. If we were sure the numerals were correct, that our work was based on the unswerving Principle, would we fear about results?

To cling to God always, to keep our thought open to the channels of Love, to accept all Christian Science opportunities for work,— these keep us ever ready to work our problems to successful issues. It is worthy our greatest effort to love God, and when wholesome chastisement uncovers false ways, ugly to look upon, to see the Truth destroy them,— this is the compensation of Love. The chastisement of purification, the purging away of dross, the consuming fire of Love — what blessings are these!

The blessedness of working not to get a blessing from selfish motives, but to uncover and destroy what is not true, and working to make manifest the actual fact of all things! This is working with God, and when we thus work with him, we may be sure he will work with us.

THE HOME.

FRANCES C. MANN.

THE word Heaven has, to the Christian Scientist, a new meaning; so Home means to us more a condition of mind, than a place.

We are at Home, now, when we know that "In Him, we live, move and have our being;" when we come into a full realization of this, we shall be in Heaven.

In Col. iii, 14, we read, "And above all these things put on charity, which is the bond of perfectness."

There was an earthly home, in which, this bond was gained, it was Jesus' home. The ruling thought there was Love; the daily occupation a striving for "A closer walk with God;" yet, the meals were cooked, the dishes washed, the water was brought, the clothes were beaten at the well, the carpenter worked at his

trade and all was done "As to the Lord, and not unto men." For many years, before his public ministry, our Master was overcoming, in his daily life, the belief of the world, flesh and evil. Truth calls us, and finds us as it did the disciples, at our various pursuits.

Jesus taught these followers to demonstrate over their material conditions; to the fishermen he said, Cast the net on the right side of the boat, and ye shall find; he gave them an object lesson on the supremacy of Mind over so-called matter.

The careful Martha was rebuked, for her fretting, and taught to reverse her thought, and occupy it by Truth.

We find Paul for three years after his wonderful vision, plying the needle at tent-making, but his thought was of God.

We shall find it is not what we do, but how we do it, that will make a Christian and a Home; so long as place and duty are irksome to us, we are not overcoming them, but they are overcoming us.

When we leave all things, and follow Truth, it will enter into the minutest detail of every-day living and we shall be content to fill a little place that Truth may be magnified. The atmosphere of thought — the Home of the Christian Scientist should become a city of refuge, with gates wide open and a guest-chamber always ready for the weary, heart-sick ones, who are fleeing from the murderer mortal mind.

Among the various other contributions to the Mother Church were ten "contribution boxes," or rather baskets. They are made of bamboo cane and are very light; the handle is so constructed that it slides back and forth in a groove and may be lengthened or shortened as occasion requires. This ingenious device is the invention of the donor who is a Christian Scientist, and they were manufactured expressly for the Mother Church. The baskets are trimmed with plush and silk lining. They are on the whole a valuable thank-offering, and the generous donor may be assured of their due appreciation by all who love the Cause and the Mother Church.

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.— Jesus.

TO THE MOTHER CHURCH.

S.

THE first Church of Christ, Scientist! Thus it stands,
Stands here immortal — a tribute in stone.
From those who are near, and from far distant lands,
Comes the true thought of Christ out of which this has grown.

Oh, not for the praises of mortals, nor yet
For the cold admiration a stranger might give,
Stands each stone in its place — is the delicate fret
Of those beautiful windows the daylight makes live!

No! These are but emblems, an offering of love
To our Leader and Teacher — the chosen of God,
Who has walked in the pathway of Truth, thus to prove
For us every word of our Master and Lord.

But the real Church eternal, of which this is a sign,
Ah, what does that stand for? Just this, nothing more:
God's love floweth out as a river of wine
As broad as eternity,— shore unto shore;

God's life is eternal; beginning or end
It hath not: and His truth is eternal, the same.
How surely may we this grand thought comprehend
If in meekness, we cover ourselves with His name.

Let not here to-day one vain thought of the dream
Which surrounds us, becloud the blest light from above.
Remember, no might have the things which but seem!
No power there *lives*, save the power of *Love*.

Life, Truth and Love, shall wrap us around
As the blessed warm rays of a noon-glowing sun.
Oh, lift but thine eyes! There the message is found
Which says, "God is Love" to each,— every one.

Peace, peace to each heart. May a blessing of might
On each head now descend from the Father above.
May the beams of eternity's pure, boundless light
On each heart here to-day, trace the words,— "God is Love."

TO THE BUSY BEES.

141 Warren Ave., Boston, Feb. 18, 1895.

Dear Little Co-workers: — Your beautiful demonstration has been made.

Mother's Room is built and furnished, and stands a sweet testimonial of your love for the Cause of Christian Science.

And still the questions come, "May we not continue to send our offerings? Will not Mother's Room need fresh flowers?" etc., etc.

Yes, dear ones, I am quite in sympathy with your thought, and whisper to you that a sweet joy awaits you.

We will start a Flower Fund. Your penny offerings may keep Mother's Room — in the Church and in her Concord home, — supplied with choice flowers.

Also it will be your privilege to keep burning, day and night, the Athenian lamp, which lights the room, and makes luminous to the world the cross and crown — the seal of Christian Science.

So will your work constantly furnish light, beauty, and perfume, till you reach the age when your lives will afford these same qualities in the Church Home, of which this room is the Kindergarten.

When you reach the age of twelve years (the age at which you can become members of the Church), your work will be needed as *members* of the Church of Christ, Scientist, leaving this children's work to the little ones who are just learning to love this blessed Truth which has been given to this age by our Mother, the Reverend Mary Baker Eddy.

All little friends who wish to share in this privilege of establishing a Fund, from which we may draw for any special need for Mother's Room, may send your offerings every three months, beginning with April 1895.

Until further notice, please send to me at *above address.*

May all our work be made holy by the Christ-love, as hers has been who leads the way in Christian Science.

Your loving co-worker,

MAURINE R. CAMPBELL.

NOTES FROM THE FIELD.

I HAD been an invalid for thirteen years. I had been treated by the best doctors in this vicinity; had been to two hospitals in Boston, had three operations performed but received no benefit, kept growing worse, and three years later was carried back to the hospital. They told me to come home and keep as comfortable as possible for absolutely nothing could be done for me.

At the earnest request of my husband I received treatment of a magnetic healer, or one who claimed to heal "in the name of God and the angels." He seemed to help me, and for a time I thought I was healed, but gradually all my old troubles returned and I was soon as bad as ever. Morphine was my refuge and I used that freely.

One day it came to me to try Christian Science, but as I had heard little on the subject but ridicule I hesitated. Later on one night, I was impressed again to try Christian Science. Next day I sent for a Scientist and began treatment at once.

Very soon I began to gain, and within five weeks was doing my housework with the help of a daughter twelve years old. I kept gaining steadily, and all my old troubles left me one after another. At the end of five months I gave birth to a little boy.

I seemed set back fifteen years and I was my old self again. People looked upon my case as almost a miracle. The child was apparently strong and healthy until about three months old, when he had a trouble which did not yield at once to the Scientist's treatment, and our fear overpowered us, and we called in a doctor, but this did not remove the trouble; we went back to Christian Science, and the child came out all right, and we thought we would never doubt again.

Soon after another claim asserted itself and we called upon a Scientist. The child gained slowly, but the neighbors began to talk, and said that he had taken all my old diseases; in fact that was what healed me and not Christian Science. We tried to give this as little heed as possible, but fear gradually gained a firm foothold and we gave more attention to mortal mind than we did to Truth, not knowing in our ignorance that we were helping to bring about the very condition we dreaded.

All sorts of material remedies were recommended, and we finally gave up Science treatments and applied the remedies, but these did not have the desired effect; he grew worse after a few days and we called in a doctor. He said that he might never get better, still he thought he could help him, but he grew worse rapidly. Our faith in medicine left us and in our extremity, like the Prodigal Son, we went back to our Father's house, penitent, and in four weeks from the time we gave up medicine and called for Truth with our whole mind, and put our little one unreservedly into God's care, he was perfectly well; and he has manifested nothing but perfect health since. Now we know that God is his strength, his Life. We have wandered in the wildnerness of doubt and fear long enough and to-day God is my only refuge, and the Bible, and Science and Health with Key to the Scriptures, my guides. This I have learned to my entire satisfaction — that if we want God's help and protection we must trust Him and Him only.— MRS. L. A. R., WENTWORTH, N. H.

CHRISTIAN SCIENCE came to me first through physical healing. I do not know that I could ever have been reached in any other way, for I was so intrenched in dogmas and doctrines, and a zeal for the church,— but "not according to knowledge," — that anything that touched that would have made me cling the more closely to it; — although I was never satisfied with my religious life, and was always longing for a better and purer one. Never having had what was termed "a bright experience," unable to tell when, or where I was converted, I was always doubting and fearing, and groping blindly in matter for the things of the Spirit.

A daughter, whom I had come to believe was an invalid, and would remain such until death should relieve her, was healed. A strange belief surely that "death" the last enemy to be destroyed could ever be a deliverer, but such was my blindness.

I could not deny the healing. I was only too glad, like the blind man of old to exclaim when asked what had wrought the change in my child; "I know not, but one thing I do know, that whereas she was once sick, she is now well, and I am sure it is God's work; but how it was done I do not know."

And the fact that I did not know, and that the church, and the prayer-meeting, and all my other methods of religious worship, gave me no help in discovering how it was done

gradually led me to see that I was looking in the wrong direction for the Light.

I began to study Science and Health with Key to the Scriptures, but was often compelled in my blindness to lay it down discouraged, with the feeling that I could never, never, understand it. I had received enough Truth to assure me that even though I never did understand it, it was God-given, and I could not long let it alone.

Not long after this an opportunity presented itself for me to take a course of lessons from a student of Mrs. Eddy, and I did so, and soon learned that health and holiness should go together. I found too, that I truly never had been converted. In other words, I had known nothing of the real religion of Christ, "that takes away the sins of the world." I have never seen a moment when I could have conscientiously gone back.

Indeed I see nothing to go back to. Christian Science has more than filled the place of all my early religious instruction and there is no vacancy. It is my church, my doctor, my all, and I want none beside. The Bible Lessons, and the *Journal* are eagerly welcomed, and our text book long since became a necessary companion to my Bible, and has unlocked many dark and obscure passages in it.

My own experience has taught me that, while physical healing is only the lowest round in the ladder of Christian Science it is a most important one, and that the higher rounds cannot be reached, if this is ignored. We must take mortals where we find them, and lift them up, step by step.

Sickness is the greatest reality to them, and what they are most willing to part with,— this then it seems to me is where we must begin.

As I have opportunity I speak for the Truth, and have seen the results of my utterances and declarations, in various instances. — M. M. G., PALERMO, CALIFORNIA.

FROM the 21st of last March, dating back a little more than four years, I had been bound down by a complication of diseases, and had become helpless. During this time I had treatment from physicians of every school, but received no permanent help.

One day an old schoolmate and friend called on me, and told me of a friend of his who had been healed by "something" — he hardly knew what, but thought they called it "Christian Science."

Christian Science! what was that? I was living in a community dotted with churches — each having its theological teacher, peopled with professing christians, yet ignorant of Christian Science or what the Science of Christianity can do for us here and now!

I was ready to try anything that promised help, so sent for the first Christian Scientist I could hear of. Unfortunately she was one only in name and failed in the demonstration of the one Truth. The failure to demonstrate the Truth seemed indeed a great disappointment to one in my condition, and I began to lose faith in the ability of any one to heal disease in that way. Mr. A. to whom I applied immediately furnished me with Science and Health with Key to the Scriptures. The reading of this wonderful book restored faith and confidence and seemed like the very bread of life to me. How eagerly I read and studied it. I knew it contained that which I had sought for so long, for as I read, the Truth seemed to be revealed to me in quite a degree, and I also found that I was growing better physically.

I was soon able to be moved to Battle Creek for treatment. After having my first treatment I walked! Eight treatments were given in all covering a period of five days and I was free.

Could I realize it? Could my loving parents and friends who had cared for me through those long years of thick darkness comprehend it? No, they must see me to be convinced, for mortal man believes only what it sees through the physical senses. I thank God that I am well and strong to-day. The mist is surely growing less dense as the light of Truth dawns to my consciousness.

To those seeking health — "wholeness" I would say — practical Christianity is waiting at your door,— a christianity that heals all manner of diseases, and it is taught and demonstrated by the Christian Scientist who has forsaken all to follow Christ, and who obeys the one commandment which includes all the others *viz.*, "Thou shalt have no other gods before me."— W. J. B.

One evening I was calling on a neighbor, and somehow the subject of Christian Science came up. I asked her what it was, and what they believed.

She then told me of a friend of hers who had become a Scientist. She had passed through great sorrow and disappoint-

ment; her health had failed her, and her cheerful disposition had entirely changed; she could talk of nothing but her troubles, and was a most unhappy woman.

A few years ago she visited my neighbor, who was greatly surprised at her changed appearance, for she was happy and well. She asked her where her troubles were. The reply was, "I have no troubles. I have found true happiness, for I have become a Christian Scientist."

I became deeply interested, and asked if the students in Clinton had public meetings Sundays. She replied that they had, and told me where they were.

The next Sunday I went. All was quiet when I entered, for they were engaged in silent prayer. Soon they repeated the spiritual interpretation of the Lord's Prayer. I shall never forget the impression that made on me; all the next week I heard the leader's voice repeating the first sentence.

I was invited to come again, and did so. One of the ladies loaned me Science and Health with Key to the Scriptures, and offered to get me one, which she did the next week. I have studied it in connection with the Bible. I have improved greatly in health, having had only one attack of a physical trouble which caused great suffering, since that time, and that was a year ago.

At first I did not think anything about being healed, or of my physical infirmity. I only loved the sacred teaching. How true that His word does not return unto him void. The words of truth that my neighbor's friend spoke to her, were what first awakened me. If the one who first hears it does not receive it, it goes to some one who is ready, and it takes root, and bears fruit.— Mrs. G. H., I. Clinton, N. Y.

By the wonderful power of Christian Science I was healed from sickness, and was enabled to heal others, and found its method to be the same as used by Jesus and his disciples, in preaching the gospel, healing the sick, and raising the dead. It gave me a practical, demonstrable Christianity, which teaches that God is the only power, and is Good. Therefore, all evil is unreal, it having no foundation, or Creator, Good, being the only Creator. The appearance of the "little book," Science and Health with Key to the Scriptures by Rev. Mary B. G. Eddy is the fulfilment of St. John's prophecy in Revelation, 10th Chapter.

The constant study of this volume, illumines the Bible, and will heal all nations. There is no detail too small to demonstrate its teachings and power. It enables the Mother, to give to her children, an understanding of God, and their relation to Him, that protects them from evil, and its penalty, sin and sickness. It meets the great yearning of the human race, for the Brotherhood of man, and makes possible, the obeying of the command, "Love thy neighbor as thyself."

We have a glorious Leader, who going before, points out the snares, and pitfalls, that seem to beset the traveller on his journey, from the belief of life in matter, to the understanding of Life in God.— S. S. T.

EXTRACT FROM A LETTER. Our Sunday-school class of little folks numbers forty-five. At Christmas time they sent for the "Mother's Room," $36.00, the penny collection since Easter.

The Sunday before the collection was to be sent, I asked the children to try to make the amount reach thirty dollars,— we had twenty-four in our bank.

It would have made you smile if you could have seen those eager little faces as the basket was passed around, to see if the amount was being realized. When it was counted it was just six dollars. It being very stormy only a few were present, but those who did not get to Sunday school either sent their offering, or brought it in later, so the total amount was $36.00.

I overheard one of the "wee tots" say as she held up six little fingers, "Just think I have got six pennies to put in the basket," showing she was anxious the work should go on, for she brought all she had, and other children emptied their banks, and gave all the pennies they had been saving for some material pleasure, but gave without a murmur, and only thought of sending more to "Mother's Room."

WHEN the time drew near for the *Journal* to come, we were as usual, watching anxiously, and impatiently for it.

It was taken from the post office by my little son, who lost it before he reached home. Nearly two weeks afterward a minister brought it to my door, stating he had found it, and apologized for not returning it to the address on the wrapper sooner.

He remarked, "It is a good book," and on perusing it, I found he had read it, and one page he had turned down as though to mark it.— MRS. T. B. C., CAMERON, MO.

EDITOR'S TABLE.

THE law of Sinai thundered out the imperative commands: "Thou shalt not," and "Thou shalt." "Thou shalt have no other gods before me," on the one hand, and "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," on the other. Here are the negative and the affirmative of the divine law clearly set forth. They seem to human sense to be harsh, imperious and ungracious; yet they are the farthest from these. They are not less words of love and mercy than are the sweet pleadings of Jesus as we find them in the Beatitudes and elsewhere throughout the Gospels.

The Decalogue and the Beatitudes seem to be two laws; in reality they are only one. The old law of Love is expressed in the "thou shalts," or the "thou shalt nots" of Moses. The new, in the "comes" of the Master. "Come unto me all ye that labor, and are heavy laden, and I will give you rest."

Had the old law, "Thou shalt have no other gods before me," been obeyed, the new law of "Come" would have been unnecessary, for obedience to the old would have resulted in "coming," and hence both conditions of the law would have been fulfilled. There is, however, on human lines, a wide difference between the "thou shalts" and the "comes" of Scripture. It is worthy of especial note that the "comes" far outnumber the "thou shalts." In other words, the law of patient supplication is much more fully emphasized in Scripture, than the law of command, in the peremptory sense.

There is a choice between rallying under the standard of the "comes" and voluntarily complying with the divine statutes, or of being lashed into obedience under the "thou shalts." We have only to glance casually at the Bible to see this. Indeed the Old Testament is one continual allegory illustrative of this point. It is as forcibly brought out, perhaps, in the allegory of Jonah and the whale as in any other of the Bible illustrations. Jonah sought to evade the law of the "comes," and his effort resulted in his going to Nineveh under the "thou shalts." How much suffering he would have avoided if he had listened to the voice of God in the first instance, and accepted the divine solicitation

instead of attempting to follow the dictates of his own inclinations or sense of things! Ever since his day, the world has been filled with Jonah's. It is literally overrun with them to-day; and is there a single one of them who will escape his fate? Were such a thing possible, divine law would be capricious, vacillating, and uncertain.

We may rest assured that this is not so. What was true of the divine statutes in the ages of the past is true now. Every mortal is a Jonah. The voice of divine admonition or command is speaking to every human ear; and the question is as truly presenting itself to each one as it was in his time: Shall I listen to the "comes" of the divine Word, or shall I stand upon my own sense of things and wait until I am driven to obedience under the imperative and unchanging edict, "thou shalt," — and suffer the consequences?

Have we not helps enough in the direction of voluntary submission? Could we have greater? Think of all that God in his wisdom and mercy has provided! Under the law of "thou shalts," a Moses was provided to lead the children of Israel out of their bondage. They murmured; he plead, and at times when pleading was unavailing, he threatened. With almost infinite patience he labored and planned and wrought for their deliverance. Many were the doubts and questionings, many the revilings and rebellious uprisings, many the disobediences; yet throughout all, was God's voice heard by the Leader, and he finally led them to where they could see and know that the Promised Land was to them a possible attainment.

Need we greater evidence that the law of "thou shalts" was a law of divine Love than this one biblical fact? The history of the Children of Israel and their leadership would of itself be sufficient, from every human standpoint, to show the fulness of divine Love, Mercy, and Justice; yet greater helps were to follow. The Bible abounds with them; but incalculably greater than all others was the coming of Jesus Christ. Could any Love less than infinite, any Mercy less than that which "endureth forever," any Justice less than that of infinite Love and ever-enduring Mercy, have provided so plain, yet so mighty and superabundant a help as that found in the life, teachings, death, resurrection and ascension of Jesus of Nazareth?

It would seem that if the Moses help were not sufficient, this greater help would prove more than sufficient. And yet Love's

boundlessness by no means ceases here. Infinite Love, speaking through its Son, assured mankind that it had not ceased. The Spirit of Truth was to come. The Comforter or Holy Ghost was yet to appear to humankind in even greater works and larger manifestations of divine Love than had before greeted their apprehension. Human sense would say, Impossible! A greater exhibition of Love could not be made than that of suffering as Jesus suffered for the race, even to the agonies of his Gethsemane and his Calvary. Previously to this,— his crowning exhibition of love,— he had poured it out in rich measure in "going about and doing good;" in healing the sick, raising the dead, destroying sin, and pointing the way for all to do likewise. With such overwhelming helps as these, what need of further help? Why the necessity of "another comforter?" Why should not Love here cease its activity?

If we were to judge from the assertions and preaching of many, we should be obliged to believe that no further revelation is to be given, no further prophecy to be fulfilled, no further manifestation of divinity to humanity. Yet, is it not reasonable to ask whether so long as human needs demand a further appearing of divine Truth, would Love be infinite, all-active, all-present, if the demand were not met? To maintain otherwise is to belittle Deity, to place limitation upon infinity, to put shackles upon God's purpose, to deny the verity of Prophecy and Revelation,— nay, the entire Bible, including Jesus' express promises.

As surely as was Moses of divine appointment to the Children of Israel, so surely do the Christian Scientists of to-day believe in the divinely appointed and authorized mission and leadership of the Founder of Christian Science, the Reverend Mary Baker Eddy. Were these mere words, unaccompanied by evidence, they would be idle. We point to the evidence in support of our words. We ask those who care to do so to look about them over this country and see the works that have been wrought. And pray remember, that as to the students or disciples, these works have been wrought while they are yet passing through the wilderness of error and confusion and human misconception, by no means having yet come out into that open plain of spiritual perception and understanding, which enables them to look through a cloudless horizon upon the Promised Land.

They are yet more or less in Egyptian bondage to false human conditions, and are they therefore ready to dispense with all

leadership? Have they so far outgrown the law of "thou shalts" that they need only the "comes" as their helps? Let us think of this seriously.

Yet there are those who charge upon our Leader the accusation of tyranny and popery. .How unjust and cruel!

The writer for nearly three years has occupied positions which perforce have brought him into such relationship to her, that if there were any truth in these charges, he would know it. Shortly after he had taken an open and decisive stand for Christian Science, he was warned by well-meaning friends, who were somewhat investigating Christian Science, but whose minds had been poisoned by these falsehoods, that if he were ever brought into close relations with Mrs. Eddy, he would find it "impossible to get along with her." Yet what has been the fact?

Early in our experience (and repeatedly since) were we surprised at her reluctance to even suggest, much less dictate, as to important matters. Sometimes our earnest supplications for "a word of advice" have been answered with a "sweet silence," — the very silence proving later to have been the wisest answer, for we learned that we should have acted upon our own understanding of the "law and the prophets," to learn which we had had such abundant opportunities, rather than to have rushed with undue haste to her. Yet, in all cases where help was really needed, it was given with a patience as beneficent as was the silence "sweet."

Often again have we been delighted at receiving unsought and unthought of, just at the right moment, words of greatest help, clothed not in language of dictatorship, but in words of loving kindness and gentle admonition.

Only after long-suffering patience,— so far as our knowledge goes,— after the law of "come" had been too long unheeded, has the Sinaic law of "thou shalt" been brought into requisition; and when it has, without a single exception, it has proved to be but the law of "come" negatively instead of affirmatively applied, and has invariably borne the fruits of Love.

What is true in our own experience, we know to be true in that of others. Hence we feel warranted in saying, that as to all who have seen aright and have accepted guidance and admonition in a spirit of meekness and unselfishness, who have risen above self-will and their "own sense of things," the law of "thou shalt," whenever as a last resort it has been applied, has

brought them the same ultimate good that the law of "come" would have done,— but by the very necessity of divine law, humanly applied, they suffered the penalty of their attempted application of their own law, their "own sense of things."

This is the sole ground for the false charges, to aid in refuting which these lines are penned. We are moved hereto by our own innate sense of justice. We have long felt the injustice of the rumors, but knowing our Leader's patience under wrong and persecution, we have refrained from expressing our views, until beyond peradventure, we should be able to speak from such long experience that when we did, we should personally know whereof we affirmed.

May God help us all to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

We have the pleasure of announcing to the field that the Christian Science Publishing Society is now the possessor of a building of its own and for its own use. The new property is number 95 Falmouth Street, just two doors from the new church edifice, and immediately under its shadow.

It is a three story and basement brick building containing nine rooms above the basement, thus affording abundant room for the uses of the Society.

The property was for sale under a mortgage, and after due consideration it was thought wise by the publishing committee to purchase it, partly because of its proximity to the church, and partly because it was thought best from every point of view,— especially the economical,— for the Society to have its own property, as it was paying a heavy rent where it was, and yet was cramped for room.

We have no doubt the purchase will meet the hearty approval of the field.

Let all communications hereafter be addressed to the new number, and please bear in mind the two departments and other precautions we have so frequently given.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding Joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen — Jude.

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MARINETTE, WIS., Church of Christ, Scientist, Services,— 10.30 A.M., and 7.30 P. M., Johnstone's Hall, over 1503 Main St. Miss Alice Peck, C. S., Pastor.

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MAQUON, ILL., Church of Christ, Scientist, Services, — 10.30 A. M., K. of P. Hall.

MCGREGOR, IA., Church of Christ, Scientist, Services,— 10.30 A. M., G. A. R. Hall.

MEMPHIS, TENN., First Church of Christ, Scientist, Services,— 9.30 and 10.30 A. M. Cotton Exchange.

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NELIGH, NEB., First Church of Christ, Scientist, Services,—11 A. M., five blocks north of depot.

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NEW BEDFORD, MASS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 12 M. Five Cents Savings Bank Building.

NEW HAVEN, CONN., Church of Christ, Scientist, Services, 10.30 A. M., also Wednesday 3 P. M., and 7.30 P. M., Room 13. Boardman Building, corner State and Chaple Streets.

NEW YORK CITY, First Church of Christ, Scientist,—Service every Sunday at 10.45 A. M. and at 8 P. M. in Church Edifice known as Scottish Rite Hall, Madison Ave., cor. 29th St. Bible Class at noon, at Reading Rooms, 96 Fifth Ave., entrance on West 15th St. Rev. Augusta E. Stetson, C. S. D., Pastor.

NEW YORK CITY, Church of Christ, Scientist,—Services every Sunday at 10.45 A. M.; Bible Class, 12 M. and Bible Class Tuesday 8 P. M.; Services, Thursday, 8 P. M. All at Hodgson Hall, cor. 5th Ave. and 45th St. Mrs. Laura Lathrop, C. S. D., Pastor.

OCONTO, WIS., Church of Christ, Scientist, Regular Services,—Sunday 10.30 A. M.; Sunday School 11.30 A. M.; Tuesday Meetings 7.30 P. M., at Christian Science Chapel, cor. of Main and Chicago Sts. Mrs. Lavina Millidge, C. S. D., Pastor.

OMAHA, NEB., First Church of Christ, Scientist, Services,—Sunday, 10.45 A. M.; Wednesday 2.30 P. M., study of Bible lesson; Friday, 8 P. M., Reading from Science and Health. Rooms 16 and 17 Patterson Block, corner 17th and Farnam Streets. Mrs. Al Freddie De Long, C. S., Pastor.

ONEONTA, N. Y., First Church of Christ, Scientist, Services,—10.30 A. M., 7.35 P. M.; Tuesday, 7.30 P. M. 154 Main St.

PEORIA, ILL., First Church of Christ, Scientist,—Service every Sunday at 10.30 A. M., in Music Hall, cor. Madison and Fayette Sts. S. S. 11.15 A. M. Miss Jennie L. Bryan, C. S. B., Speaker.

PHILADELPHIA, PA., First Church of Christ, Scientist, Services,—Sundays, 11 A. M., Bible Class, 12 M., Friday at 7.45 P. M., at Mercantile Library, Tenth St., above Chestnut. M. Anna Osgood, C. S. D., Pastor.

PIQUA, OHIO, Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., I. O. O. F. Hall, cor. Main and Ash Sts.

PORTLAND, OREGON, Church of Christ, Scientist, Services,—11 A. M. and 7.30 P. M. Room 20, Dekum Building, corner of 3rd and Washington Streets. Mrs. Blanche Hogue, C. S., Pastor.

PUEBLO, COL., Church of Christ, Scientist, Services,—S. S., 10 A. M.; Preaching 11 A. M., 725 cor. Santa Fé Ave. and 8th St.

QUINCY, ILL., Church of Christ, Scientist,—Sunday Service 10.30 A. M. Newcomb Block, N. W. cor. 4th and Maine Streets. Entrance on Main Street.

ROCHESTER, N. Y., First Church of Christ, Scientist, Services,—Sunday, 10.30 A. M., 7.45 P. M.; S. S., 11.45 A. M.; Friday, 7.45

P. M., at C. S. Reading Rooms, 3 East Ave. Rev. Sarah A. Pine, C. S. D., Pastor.

ROCHESTER, N. Y., Church of Christ, Scientist, Services,—Sunday 10.30 A. M. Thursday 7.45 P. M., 216 Beckley Building, S. Clinton St. Mrs. C. J. Brownell, C. S. B., Speaker.

ROCKPORT, OHIO, Church of Christ, Scientist, Services 3 P. M., S. S 2 P. M. Residence L. H. Wagar. Mrs. Lida S. Stone, C. S. B., Speaker.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services, — 11 A. M., S. S. 10 A. M. Wednesday, 2 P. M., Friday 7.30 P. M. Odd Fellows' Hall, Market Street. Lewis B. Coates, C.S., Speaker.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Services, — 11 A. M., Sunday School 10 A. M., Bible Study Wednesday 10.30 A. M., 70 East 3d South St., Rickett's Block.

SAN BERNARDINO, CAL., Church of Christ, Scientist, Services, — 10.30 A. M. and 7.30 P. M.; S. S. 9.30 A. M.; Science and Health Study, Wednesdays 2.30 P. M. Davis Hall, 423 Third St.

SAN DIEGO, CAL., Church of Christ, Scientist, Services,— 11 A. M.; S. S., 9.30 A. M.; Study of S. and H., 7.30 P. M.; Bible Lesson, Friday, 7.30 P. M. Jewish Temple, corner 2d and Beach Sts. C. Henry Clark, C. S., Pastor.

SAN FRANCISCO, CAL., Bible Class, 11 A. M. 702 Powell St. cor. Pine.

SAN JOSE, CAL., Church of Christ, Scientist, Services — 11 A. M. I. O. O. F. Building, cor. 3d and Santa Clara Sts.

SCRANTON, PA., First Church of Christ, Scientist, — Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. D. N. McKee, C. S., Speaker.

SIOUX CITY, IOWA, First Church of Christ, Scientist, Services,— 10.30 A. M., Bible Study Wednesday 7.30 P. M., second floor Masonic Temple. Clara Shepard, C. S., Pastor.

ST. JOSEPH, MO., First Church of Christ, Scientist,— Services 10.30 A. M.; S. S. 11.30, at Unity Church, near Edmond on Ninth St. Charles M. Howe, C. S. D., Pastor.

ST. LOUIS, MO., First Church of Christ, Scientist, Services,— 10.30 A. M., Inquiry Meeting, at 8 P. M., Beethoven Conservatory Hall, cor. 23d and Locust Sts.

SYRACUSE, N. Y., Church of Christ, Scientist, Services,— 10.30 A. M., Sunday School at 11.30 A. M., Services, Friday, 7.30 P. M., 704 East Fayette Street. Mrs. Minnie E. Erwin, C. S., Pastor.

TACOMA, WASH., First Church of Christ, Scientist, Services,— 11 A. M.; S. S., 9.45 A. M.; Wednesday, 7.30 P. M. Chickering Hall, C St.

TOLEDO, O., First Church of Christ, Scientist, — 321 Tenth St. — Services, 10.45 A. M., Sunday School 12 M. Bible study, Friday evening at 7.30. Miss Sarah J. Clark, C. S. D., Pastor.

TOPEKA, KAS., Church of Christ, Scientist, Services,— 11 A. M., S. S. 12 M., 210 W. 6th Street. Willis F. Gross, C. S., Pastor.

TORONTO, CANADA, First Church of Christ, Scientist, Services, — 11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. Isabella M. Stewart, C. S. D., Pastor.

TORONTO, CANADA, Church of Christ, Scientist, Services,— 11 A. M. and 7 P. M., Christian Science Hall, N. E. cor. Yonge and Alexander Sts. Daisette D. Stocking, C. S., Pastor.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Services, —10.45 A. M., S. S. 12 M., at K. O. T. M. Hall, City Opera House Block. Mrs. M. E. Albright, C. S., Pastor.

TROY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

TURNER, ME.— Church of Christ, Scientist, Services, 11 A. M., Residence, Mrs. Angie L. Blanchard, C. S.

UTICA, N. Y., First Church of Christ, Scientist, Services, 10.45 A. M., Sundays. Dobson's Hall, Oneida Sq. Marie M. Adams, C. S. B., Speaker.

WEBSTER CITY, IA., First Church of Christ, Scientist, Services — 11 A. M. Odd Fellows' Hall.

WICHITA, KAS., Church of Christ, Scientist, Services,— 11 A. M., S. S. 10 A. M., over 155 and 157 N. Market St.

YATES CENTER, KAN., S. S. 2 P. M., Bible Lesson, Thursday 7.30 P. M.

Regular Sunday services of Christian Scientists are as follows:

ALBERT LEA, MINN.—10.30 A. M., Masonic Banquet Hall; Wednesday and Saturday, 3 P. M.

ALGONA, IA.—Bible class 10.30 A. M., Odd Fellows' parlors.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ARKANSAS CITY, KANS.— S. S. 10.30 A. M.; Subject Meeting, Tuesday, 7.30 P. M.; S. S. Lesson, Wednesday, 2 P. M. 9 and 10 Isabella Block.

ARMSTRONG, IA. — 10.30 A. M. Felkey Block.

AUBURN, N. Y. — Bible Class 3.30 P. M., Thursdays 4 P. M. 126½ Genesee Street, Room 13, Tripp Block.

BATH, ME.— Sunday School 2 P. M., 48 Willow St. Study of SCIENCE AND HEALTH, Thursday eve., at 7 P. M., 54 Willow St.

BATTLE CREEK, MICH.— 10.45 A. M., Sundays at Ladies' Literary Club Rooms, over Post Office; S. and H. Study, 2 P. M., Wednesdays, at residence of C. M. Adams, 17 Fremont St.

BELVIDERE, ILL.— Sunday School, 2.30 P. M., Bible study, 7.30 P. M., 621 Logan Ave.

BEVERLY, MASS.— S. S. 10.30 A. M., 45 Cabot St.

BERLIN, ONT.— Bible Class Sunday, 7.30 P. M. Residence W. A. Greene, Jr., C. S.

BOONVILLE, N. Y. — 10.30 A. M. Union Block.

BROOKLYN, N. Y. — Bible Class, 11.15 A. M. Residence Mrs. J. C. Otterson, C. S. B. 144 Pierrepont St.

BRYAN, OHIO.— S. S. 10 A. M., residence of C. E. Struble.

CALAIS, ME.— Bible class 3 P. M., at C. S. Room, King Bl'k.

CHATTANOOGA, TENN.— Sunday, 10.30 A. M., Room 413, Richardson Bldg.; Wednesday 2 P. M.

CHILLICOTHE, ILL.—10 A.M., residence Mrs. Louisa A. Rogers.

CHILLICOTHE, Mo.—10.30 A.M., residence Mrs. H. E. Van Tyne, 104 E. Jackson St., near B'd'y; Science Study 2.30 P.M. Fridays.

CLAY CENTER, KAN.—Church of Christ, Scientist, S. S. 11 A.M. Rooms Lincoln Avenue.

CLINTON, MASS.—10.30 A.M., residence G. W. Goodwin, C. S. 7 Henry St.

COLTON, CAL.—11 A.M., Sunday School, 10 A.M.

COLUMBUS, O.—Sunday, 2 P.M., Monday, 3 P.M., 406 Oak St.

CORK, GA.—2 P.M. Residence R. Smith.

DECATUR, ILL.—S. School 3 P.M. every Sunday; Study Wednesday 7.45 P.M. Rooms 13 and 14 Columbian Blk., N. Main St.

DE FUNIAK SPRINGS, FLA.—10 A.M., residence, G. A. Walther, C.S.

DOUDS, IOWA—S. S. 10.30 A.M. Residence Wm. Jackson, C. S.

ELGIN, ILL.—10.30 A.M., Bible Class and Sunday School 3.45 P.M. 322 Chicago St., Room B.

ELROY, WIS.—2 P.M., over E. N. Loveland's Agricultural House.

EUGENE, OREGON.—3 P.M., cor. 7th and Lincoln Sts.

EVANSTON, ILL.—Bible class, Sunday, 3 o'clock P.M. 518 Davis Street.

EXETER, NEB.—10.30 A.M., First National Bank Building.

FORT DODGE, IA.—10.30 A.M. Residence D. K. Lincoln., C. S.

FORT WORTH, TEX.—Sunday School 11 A.M., Commerce Hall, Board of Trade Building.

FREMONT, NEBR.—Sundays, 3.30 P.M. 1737 Colson Ave., Residence of C. Lulu Blackman, C. S. B., Leader.

FREEPORT, ILL.—Bible Class 3 P.M., Room 10, Fry's Block.

GALVESTON, TEX.—S. S. Bible Lesson, 10.30 A.M.; Study of Science and Health Wednesdays, 8 P.M., residence of Jas. D. Sherwood, C. S., 2601 Ave. Q.

GARDINER, ME.—2.30 P.M., res. J. P. Dorr, C. S., Brunswick Ave.

GENEVA, ILL.—10.45 A.M., residence of F. E. Bennett, C. S.

GENOA, NEB.—S. S. 11 A.M.; Bible study 7.30 P.M.; S. and H study, Thursdays 7.30 P.M. Residence A. J. Smith, C. S.

GLOUCESTER, MASS.—10.30 A.M., S. S. 11.30 A.M. Bible Lesson 7.30 P.M., Thursday. 64 Middle St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P.M. Bible class, Thursday 2 P.M., Mrs. W. T. Carpenter, C. S. B., Speaker.

GRAND RAPIDS, MICH.—Christian Science Bible Lesson 10.30 A.M., Good Templars' Hall.

GROVETON, N. H.—Bible Class 12 M., 1 Rich St.

GREENSBURG, PA.—S. S. 2.30 P.M., 410 Greene St.

HAMILTON, CANADA.—Bible Class 11 A.M., Sermon 7 P.M., Royal Templars' Hall, 172 James St., North.

HART, MICH.—S. S., 11.30 A.M., residence of Mrs. Lydia L. Richmond, C. S.

HARTFORD, CONN.—10.30 A.M., City Mission, 234 Pearl Street.

HASTINGS, NEB.,—Sunday School 10.30 A.M.

JANESVILLE, WIS.—10.30 A.M., 27 West Milwaukee Street.

JEFFERSON CITY, Mo.—2 P.M., Christian Church.

JOLIET, ILL.— S. S. 10.30 A. M., 1205 East Cass Street.

KINGSTON, MASS.— Bible Class 10.30 A. M., Adams' Block.

LAWRENCE, MASS.—10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.

LAPORTE, IND. — Christian Science Bible class every Sunday at 10.30 A. M. 1106 Michigan Ave.

LEXINGTON, MO.—10.30 A. M., residence of John M. Williams, C. S.

LIBERTY, NEB.— 10 A. M. Residence R. Walther.

LINCOLN, NEB.— S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.

LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.

LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.

LONDON, CAN.— Bible class, 11 A. M. and 7 P. M., Duffield Block.

LOUISVILLE, KY.—11 A. M., S. S. 12 M., 1814 Floyd St.

LOWELL, MASS.— 10.30 A. M., 6.30 P. M., Tues. 7.30 P. M., Thurs. 3 P. M., 138 Merrimac St., Room 9, Mrs. E. A. Merriman, C. S. B., Leader.

MANKATO, MINN.— 10.30 A. M., 823 South Front St.

MARQUETTE, MICH.— Sunday Service 10.30 A. M.; Bible Class 11.30 A. M. Bible and S. and H. Study, Fridays 3 P. M. 225 N. Front St.

MARYSVILLE, KAN.— First Church of Christ, Scientist; Sunday Services 11 A.M.; Sunday School 12 M. Cor. 14th St. and Broadway.

MERIDEN, CONN.— Sunday 10.30 A. M., Thursday 7.30 P. M., Room 17 Mission Building.

MEMPHIS, TENN.— 9.30 and 10.30 A. M. Rooms 13 and 14 Cotton Exchange.

MILFORD, N. H.—10.45 A. M., Golden Cross Hall.

MILTON, N. H.— Bible Class, 11 A. M., res. Mrs. T. J. Fox, C. S.

MISSOURI VALLEY, IA.— S. S., 11 A. M.; Bible Class, Wednesday, 7.30 P. M. Dolan's Block, Erie St.

NASHUA, N. H.— Bible Class 10.30 A. M., at Rooms 37 and 38 Odd Fellows' Building.

NEWBURYPORT, MASS. — 10.30 A. M., 28 Pleasant Street.

NEW PAYNESVILLE, MINN., Bible Class 10.30 A. M., residence of George D. Latterell, C. S.

NEW YORK CITY.—Bible Study 10.45 A. M. Thursday 7.45 P. M., Nos. 213, 215 and 217 West 125th Street, Rooms 27, 28, and 29.

NEW YORK CITY.— Bible Class 11 A. M., 312 West 76th St.

NORA, NEB.— 10.30 A. M., residence of A. G. Mallat, C. S.

OAKLAND, CAL.—11 A. M., S.S. 12M., Fraternal Hall, Wash. St.

OCEANSIDE, CALI. — Bible Class, 11 A. M. at Schuyler's Hall.

OMAHA, NEB.— Bible Lesson 10.45 A. M. Bible Class 8 P. M., Thursdays. SCIENCE AND HEALTH and Bible reading 2.30 P. M., Fridays. Rooms 236, 238, Bee Building.

OMAHA, NEB.— New York Life Building, cor. Farnem and 17th Sts. Rooms 202 and 213. Sunday Bible class 10.30 A. M., Wednesday 2.30 P. M., Thursday 7.30 P. M.; Friday 2.30 P. M. Reading from "Science and Health," and the Bible.

ONEIDA, N. Y.—Bible Class 10.30 A.M. 2 Cedar St., cor. Spring St.

OTTUMWA, IOWA.—Sundays 11 A. M., Grand Jury Room, Court House.

PORT HOPE, ONT.— 11 A. M., and 7 P. M., Christian Science Hall.

PORTLAND, ME. — Bible Class 10.30 A. M., 385 Congress Street.

PORTLAND, ME.— Bible Class, 10.30 A. M. Room 5, 542½ Congress St. Wednesdays, 7.45 P. M. 60 St. Lawrence St.

PORTLAND, OREGON.—Bible Class 11 A. M., A. O. U. W. Building, cor. 2d and Taylor Sts.

PROVIDENCE, R. I.— Bible Class, 2.30 P. M., 96 Westminster St.

RACINE, WIS.— Bible Class 10.45 A. M. 913 Main St.

READING, MASS.—S. S. 10.30 A. M., Tuesday 2.30 P. M., Odd Fellows' Hall.

RICHMOND, IND.— Bible Class 10.30 A. M. 713 W. Main St.

RICE LAKE, WIS.— 11 A. M., S. S. 12 M. Odd Fellows' Hall.

RIVERSIDE, CAL. — 10.30 A. M., Pythian Hall.

ROCKLAND, MASS.— E. P. Torrey's, Block, room 9, open daily from 2 to 5 P.M. Bible Class, Thursday 7.30 P.M. Sunday 11 A.M.

ROCK VALLEY, IOWA.— S. S. at 10.30 A. M. Principal's room in Public School Building.

ROME, N. Y.— 11 A. M. Hall 151 West Dominick St.

SALINE, MICH.— S. S. Lesson 3.30 P. M., Tuesday 7.30 P. M., G. A. R. Hall.

SACRAMENTO, CAL. — Bible Class 11 A. M. Sundays and 3 P. M. Thursdays. Granger's Building, Tenth and K Sts.

SALEM, OREGON.— Bible Class, 10.30 A. M. 326 Liberty St.

SAN ANTONIA, TEXAS.— 11 A. M., Tuesday 4 P. M., 629 N. Florris St.

SANDUSKY, OHIO.— Christian Science Bible Class 10.30 A. M., Sunday. Room 13, Kingsbury Block.

SANTA ANA, CAL.—Sunday School 3 P. M., Preaching once a month by J. P. Filbert, C. S. D. G. A. R. Hall, 111 E. 4th St.

SAVANA, ILL.— 4.30 P. M. Residence of A. Wolcott, C. S.

SAVANNAH, GA.— 4 P. M., 169 Waldburg Street.

SHELDON, IA. — Services, 10.45 A. M., 10th St., near 3d Ave.

SHERBURNE, N. Y.— Bible class 10.30 A. M. Residence S. W. Walker, Chapel Street.

SPEARFISH, S. D.— 10.30 A. M., 2 P. M., and 7 P. M. Tuesday and Thursday. Residence J. C. Ryan, C. S. B.

SPOKANE, WASH.— 11 A. M., Room 41, Review Bldg.

STELLA, NEB.— S. S. 10 A. M.; Question Meeting, Thursday, 7.30 P. M.

ST. JOHN, N. B.— Services 11 A. M. and 7 P. M. 94 Princess St.

ST. LOUIS, MO.— 11 A. M., Room 127, Laclede Bldg., 4th and Olive Sts.

ST. LOUIS, MO.— Services, every Sunday 11 A. M., 1216 Armstrong Ave.

SPRINGFIELD, OHIO.— 10.30 A. M., Temperance Hall.

ST. JOHNSBURY, VT.— 10.45 A. M. 18 Pearl St.

SUTHERLAND, FLA. — 10 A. M., Sutherland Hall.

TACOMA, WASH.—10.30 A.M. Residence Mrs. Julia A. Jacobs, C.S

THOMASVILLE, GA.— 10.30 A. M. 148½ Broad St.

TOPEKA, KAN.—Sunday School 10.30 A. M., 107 West 11th St.

TRURO, N. S.— 10.45 A. M. and 7 P. M., No. 27 Walker Street.

VINCENNES, IND.— Bible Class 10.30 A. M., Tuesday 2.30 P. M., residence Miss Lizzie Clark, C. S.

WARREN, PA.— Christian Science Bible Lessons every Sunday at 11 A. M. 6 Second Street.

WASHINGTON, IA.—3 P. M. residence of Robert McGaughey, C. S.

WATERLOO, IOWA.—10.30 A. M. Cor. 7th and Mulbery Sts.

WEEPING WATER, NEB.— 10 A. M. at Christian Science Church.

WENTWORTH, N. H.— S. S., 11 A. M., res. of E. M. Davis, C. S.

WEST RANDOLPH, VT.— Sunday Service, 11 A. M., Sunday School 12 M.

WHITMAN, MASS.— Bible Class 12 M. Jenkins' Building.

WILMINGTON, DEL.— 11 A. M. and 7.30 P. M., 111 W. 9th Street.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

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BUFFALO, N. Y.— 916 Main Street.

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CLEVELAND, O. — Kendall Building, second floor rear, 106 Euclid Avė.

DAVENPORT, IA. — Room 21, Masonic Temple.

DENVER, COL. — At Church of Christ Scientist on Logan Avenue, between 17th and 18th Avenues.

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EVANSTON, ILL.— 518 Davis Street.

FAIRMONT, MINN.—Second floor, Occidental Block.

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GLOUCESTER, MASS.— No. 64 Middle Street.

GRAND RAPIDS, MICH.— Lockerby Hall, Fountain St. entrance. Open daily 2 to 5 P. M. All Rev. Mary B. G. Eddy's works and C. S. P. S. literature on sale.

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JUNCTION CITY, KAN. — Raymour Building, Washington St.

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LOS ANGELES, CAL.—254 So. Main St.

LOWELL, MASS. — Room 9, 138 Merrimac Street.

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MEMPHIS, TENN.— Rooms 13 and 14 Cotton Exchange.

MILWAUKEE, WIS. — 222 Wisconsin Street.

MINNEAPOLIS, MINN. — No. 820 Nicollet Ave., 9 A. M. to 4 P. M.

MONTREAL, CAN. — 2456 St. Catherine Street.

NEW BEDFORD, MASS.—Room 5, 37 Purchase Street.

NEWBURYPORT, MASS.— 68½ Bromfield Street.

NEW YORK CITY. — Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.

NEW YORK CITY.—Rooms 27, 28, 29, No. 213 to 217 W. 125th St.

OMAHA, NEB.— Room 238 Bee Building; 10 A. M. to 9 P. M.

OMAHA, NEB.— Dispensary of First Church of Christ, Scientist, 16 and 17 Patterson Blk., 17th and Farnam Sts. 10 A. M. to 5 P. M.

ONEONTA, N. Y.— First National Bank Building, 154 Main St.

PEORIA, ILL.— Room No. 312 Y. M. C. A. Building.

PHILADELPHIA, PA.— 1633 Chestnut Street.

PORTLAND, OREGON. — Room 20, "The Dekum" Bldg., cor. Third and Washington Sts.

RICHMOND, IND.— 713 W. Main St., second floor.

ROCHESTER, N. Y. — No. 3 East Avenue.

SALT LAKE CITY, UTAH. — Odd Fellows' Building, Market St.

SALT LAKE CITY, UTAH. — Open daily, 70 East 3d South St.

SCRANTON, PA.— Reading Room, 519 Adams Avenue.

TORONTO, CAN.— Christian Science Hall, N. E. corner Yonge and Alexander Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.

TROY, N. Y.— 63 Seventh Street.

YATES CENTER, KAN.—South side of Square.

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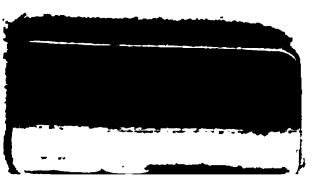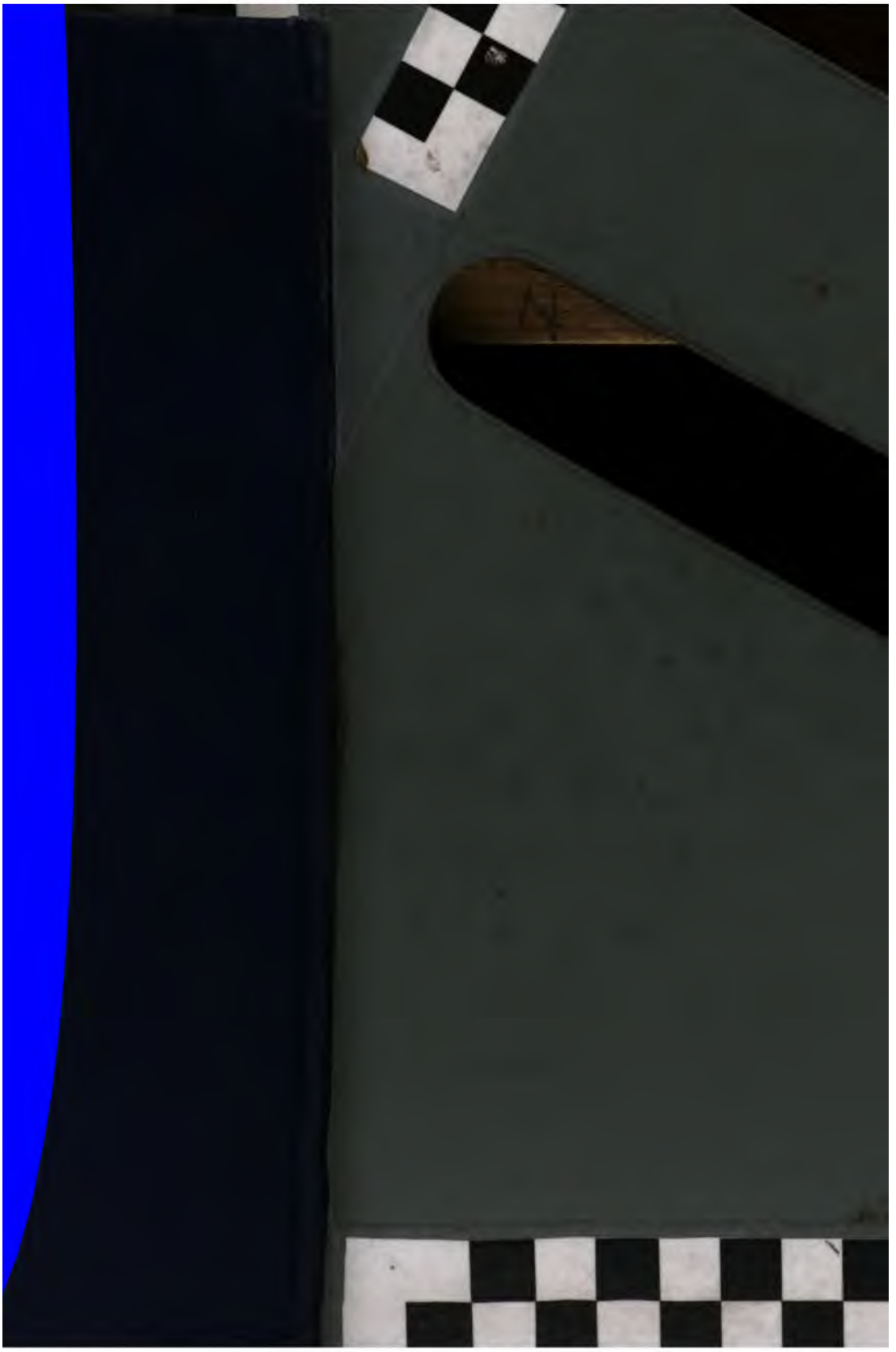
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